

THE TREASURER FOR DOMESTIC MISSIONS, having in charge also the funds for work among Indians and Colored People, would respectfully remind those who have remittances to make, that the books are to be closed for the fiscal year on the last day of August, 1878.

DOMESTIC DEPARTMENT.

Committee for Domestic Missions.

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SEPTEMBER, 1878.

DOMESTIC MISSIONS.

DOMESTIC MISSIONS *proper*, as they are sometimes called, to distinguish them more emphatically from Missions to the colored people or to the Indians in the home-field, are Missions to the white people in our own country, whether native Americans, English, Germans, or Scandinavians, and whether in our Eastern and Southern Dioceses or in our more lately settled Western States and Missionary Jurisdictions.

They are carried on in the same way as Diocesan Missions, a certain amount being appropriated annually to each Mission station or weak parish towards the salary of the Missionary or Rector, who receives the balance of his support from the people among whom he labors. When the station or parish becomes strong enough to maintain itself the appropriation is transferred to another point; and new stations are established as rapidly as opportunities offer or means will allow.

Domestic Missions differ from Diocesan Missions in that they are not confined to any particular Diocese, but that the funds contributed by Churchmen and Churchwomen, all over the country, are received into one general treasury, and then sent out in every direction through the land, wherever the need seems to

be most urgent, the largest contributions coming always from the strongest Dioceses, while the greatest help is given to those that are the weakest. Only twelve Dioceses enjoy the distinction of never having received aid from our own General Church—Vermont, Rhode Island, Connecticut, New Jersey, the five Dioceses embraced in the State of New York, and the three in the State of Pennsylvania, though Massachusetts might almost be added to the number, since it was aided only for a short time as long ago as 1836, and Maryland, as appropriations to that Diocese have been small and only for work among colored people.

Of these the six Dioceses of New York, Long Island, Pennsylvania, Connecticut, Massachusetts, and Maryland enjoy the still more honorable distinction of being the most liberal givers to the general work, their growing prosperity meanwhile, in all good and holy things, in Church property and in spiritual well-being, proving constantly the truth of the words from Holy Scripture, "There is that scattereth and yet increaseth."

When the Domestic and Foreign Missionary Society was organized in 1821, the Church in America embraced only fifteen

Dioceses, the whole of the remainder of the country being known as the Great North-west and the Great South-west. When Bishop Kemper, the first Missionary Bishop, was consecrated, fourteen years later, in 1835, the number of Dioceses had increased to twenty-two; and in 1865, when Bishop Clarkson and Bishop Randall were consecrated, there were thirty-four Dioceses and five Missionary Jurisdictions. Now, in 1878, fifty-seven years from the date of our first Domestic Missionary efforts, we have in the home-field forty-eight Dioceses and ten Missionary Jurisdictions, the ten Missionary Bishops of the latter receiving their salaries and traveling expenses from the fund provided by the General Church, while in twenty-six of the former, and in the Missionary Jurisdictions, we have two hundred Missionary Priests and Deacons who could not—almost without an exception—remain at their posts were it not for the aid they receive from the contributions of their brethren.

Where little, feeble, struggling Missions were once established are now the cities of Chicago, Omaha, San Francisco, Virginia, Portland; and where first the faithful Missionary read the service of the Church in an upper room, a corner grocery, or a dancing hall, her prayers and praises now arise from fair and stately temples erected to the glory of Almighty God; and by their side the children of the soil are being trained in well-established schools to know and love the Church of CHRIST, and to find therein the way of peace. Such is the work of the Domestic Committee for the white people of our own land, our brethren, both of race and country; and so wonderfully has God blessed and prospered it that truly a little one has become a thousand, and a small one a strong nation; the LORD *has* hastened it in His time.

With so great a blessing resting upon it, with such marvellous prosperity fol-

lowing it, dare we pause or withhold our hand? Shall we not rather hearken to the voice which ever speaks to us as to the children of Israel, bidding us *go forward*? Waste places yet remain to be cultivated, frontier posts to be occupied, fields ripe and ready for the harvest to be garnered for the LORD. Opportunities open on every side; men call to us from places far away from any point where the Church is yet planted, "Come over and help us"; lonely Missionaries on the border beseech us to remember them and hold up their hands; our Missionary Bishops look to us to provide them with men fitted and full of zeal to enter in and possess the land they are searching out, and whose needs they are constantly proclaiming. Shall we fail in this our day and generation; or shall we carry on the work begun by our fathers, that, as we now see the fruit of their labors, so our children may enter into the good things we in the Providence of God prepare for them, and, stimulated by our example, go on with what we leave unfinished, and bring it finally to a glorious consummation?

It is a good and inspiring thought that, though Christian men and women pass away from the great field of service in which they have toiled nobly in one or another of the many acceptable ways, the work itself does not perish, but, under the watchful eye and guiding hand of God, unfolds and branches out in all directions, taking root in many soils and entering into the truest wealth of widely scattered and rapidly multiplying communities. Elsewhere the highest wisdom and the most earnest and heroic endeavors may come to naught, but here, in loyal and loving labor, there is, and can be, no waste, no loss. The sowing of one generation ripens into glorious harvests for the next. The work must prosper; our only question is, shall we have part in it, and part also in the great reward?

WORK AMONG THE COLORED PEOPLE.

A LETTER FROM BISHOP WHIPPLE.

DEAR BROTHER: There is no work which God has given to our branch of His Holy Church which ought to be nearer to our hearts than Missions to the colored people.

We who watch the signs of the times see many blessed tokens of the coming of the kingdom of our King.

Many tribes and peoples which once sat in the valley of the shadow of death can say, Upon us the light shineth. Lands which in our boyhood were heathen lands have become, or are fast becoming, Christian lands. The old historic vine of the LORD's planting has put forth new branches. Our own Church, the youngest daughter of the Catholic Church, has become a mother, and been permitted to give the Episcopate to others. World-wide we see how old superstitions are crumbling to decay. Tasmania, Australasia, the Orange States, the Pacific Islands are no longer the abodes of heathen darkness; they send us over the sea glad news of the light and gladness which comes from the Sun of Righteousness. Our own kinsman in the LORD has been permitted to translate the Word of God into the Mandarin tongue for the millions of China. We hope he will soon have his own Christian college as a nursery for the sons of the Church.

For the first time the Brahmin, who has been the apostle of error, comes to listen to the teaching of our brothers in India. Japan throws her doors wide open to those whose feet are shod with the Gospel of peace. Yet amid all this awakening of the nations one continent seems untouched. Africa is a land without a history, a land of darkness, a land of blood. Missions have dotted its coast, and their fruit has been seen in redeemed souls. Great hearts, like Mungo Park and Livingstone, have penetrated its fastnesses to tell of the true God. They have died the martyr death, and although the world has crowned their graves with honors, the Church has never thrown herself into this work with passionate devotion, and so fulfilled the LORD's words, "The kingdom of heaven suffereth violence, and the violent take it by force."

Our own Church has been enriched by the heroism of Auer and Hoffman, and a host of others who laid down their lives for CHRIST. Women brought up in luxury have given up all to go there for JESUS' sake, and so wit-

nessed to an unbelieving world that the old martyr spirit lives in the Church of God. The story of Bishop Gray's defence of the Faith rings out upon doubting ears like that of another Athanasius, and no story of trials and triumphs in the early Church is more full of Divine poetry than the life of McKenzie, Crowther, Armstrong, and others who have raised there the standard of the Cross.

There was true wisdom in such holy daring, for the Word of our God is sure. "Ethiopia SHALL stretch out her hands unto God." "From beyond the rivers of Ethiopia they shall come over unto Thee; they shall be Thine."

There have never been wanting blessed signs of God's favor to the people of Ethiopia.

The great law-giver of Israel took one of their daughters to wife. The Queen of Sheba brought offerings to Solomon, the great King of Israel. A man from an African province bore the Cross up the hill of Calvary. Among the first Gentile converts was the eunuch of Ethiopia. In the first three centuries there were no Churches which were more blessed than the Churches in Africa. Their Bishops were among the stoutest defenders of the Faith.

There are to-day in Africa decayed Churches which were our own twin sisters in apostolic times. If all were heathen, if there was not one ray of light on the darkness, our duty is plain. The moment that love which comes down from heaven touches the heart it makes the world of kin. In the love of JESUS we must love all whom He loves. Pity for the poor, compassion for the helpless, will make us pray and live and work to lead others to the LAMB of GOD, who taketh away the sins of the world. Our religion is a delusion and a snare unless it compels us to testify our love for Him who loved us. The very charter of the Church makes her a Missionary Church. Her very existence depends upon her Missionary life. There may be difficulties to daunt the bravest heart. There may be trials to test the stoutest faith. If God say "Go forward," the pillar of cloud and the pillar of fire will defend us. The Missionary work of the Church demands no greater sacrifices than men of the world make for their own selfish ends. It was as hard for Stanley to go to Africa to fulfil the command of his em-

ployer as it was for Livingstone to go there under the constraint of his love for CHRIST and the souls for whom CHRIST died. It was no harder for Auer and Hoffman to die for CHRIST than it was for McPherson and Sedgwick to die for their country. We believe that the signs of the times point to some great and marvellous changes which will soon take place in that land of darkness.

For the first time scientific and geographical research is laying open to our eyes that land. Instead of being a land of desolation, unsuited to any but nomadic tribes—a land where the pestilence walketh in darkness and wasteth at noonday—it is found to be a continent of marvellous wealth, which for countless generations has been hidden from the civilized world. Its fertile valleys, its navigable rivers, its forests and hills, teem with untold wealth, and will some day be the abode of civilized nations. In the interior there are vast districts which are as healthful as any portion of the tropics. It is a marvellous fact that these discoveries have been made by the Anglo-Saxon, and God's providence seems to point to them as those who are to be his instruments in the redemption of Africa. May God give us grace to hear His voice and fulfil His will. We cannot unravel the mysteries of the government of God. It is not for us to know how. He works through human wills, and makes even the wrath of man to please Him.

Egypt was the schoolmaster of Israel. The house of bondage was the school of God's freedmen. The proverb, "After the prison-house comes Moses," covers the divinest truth. For two centuries the Anglo-Saxon enslaved the sons of Africa—we need not speak of the long, sad record—until Christian influences made the house of bondage the school of preparation for freedom. Whatever man meant in it for evil, we may use the words of Joseph, "God meant it for good to save much people alive." Where slavery had no end but selfishness, it was a

curse to master and to slave. In many instances it was sanctified by a love which bound master and slave in one household. There never was an instance in the history of the world where five millions of slaves showed such devotion to the wives and children of their masters as during our civil war. Knowing that the war was largely influenced by their condition as slaves, that the failure of their masters was the guarantee of their own freedom, I do not know of one act of violence; I have never heard of one deed of blood. It seemed as if the hand of God held them in perfect peace during all those dreadful days of strife. I hesitate not to say that every American owes a deep debt of grateful love to the African race for their heroic devotion to the helpless women and children whom the war had deprived of their natural protectors. It speaks volumes for master and slave, and answers all cavils as to any necessary antagonism of race.

These sometime bondmen have become citizens. There is not one right which belongs to us which is not theirs. The question has only one alternative—we shall take care of them or they will take care of us. They will become citizens of the kingdom of our King, or the citizens of the kingdom of Satan. They will become the prey of the demagogue, corrupted by bad men, degraded, and sink back into fetich idolatry, or be trained into a noble race of God-fearing, God-serving men. If you have the room I shall be glad to give you some pleasant memories of the faith and love of the African where a slave, and of some blessed work which our brothers are trying to do for the colored race. To my own heart I am sure that these wonderful events point to the fulfilment of the old prophecy: "Ethiopia shall soon stretch out her hands unto God."

For this let us pray, and work, and wait.
"The morning cometh."

Your brother,

H. B. WHIPPLE.

SECOND IMPRESSIONS.

TEXARKANA, TEXAS, June 29th, 1878.

REV. AND DEAR DOCTOR: "First impressions" are sometimes of great importance to direct the earthly pilgrim in his various hopes and laudable pursuits. And so, especially in Missionary work, they may be of great service in saving toil and expense, or in pointing out the right time and place to commence the plant-

ing of the Church and the nurturing of her life and doctrines. Such beneficial and occasional "first impressions" demand, however, ripe experience and sound judgment to be of real assistance to a servant of the LORD, while in many instances they are utterly unreliable and misleading.

According to my humble judgment, "first

impressions" in Texarkana are of little benefit. A town, in the fullest sense of the term, of mushroom growth, may easily lead a stranger astray at his first view and visit; and by its conspicuous form and rapid expansion conceal the porous and brittle condition of the structure—a condition which only by a better acquaintance and a closer investigation is brought to light. Furthermore, I believe it to be a general opinion that there are some useless and very unwholesome mushrooms in existence, and that their loose and spongy material want the solidity requisite for a firm foundation upon which to erect a precious edifice.

The mushroom growth of Texarkana, mentioned in my last letter to you, still continues to a certain degree. A number of houses are in the course of erection. Several streets have been graded during the past three months; and although all public improvements have been suspended for want of means, yet they will doubtless be resumed as soon as money has been obtained for that purpose. But after sufficient inquiry, and calmly listening to the disheartening statements of experienced business men, I have become convinced that Texarkana has reached (or very nearly reached) its climax, and that henceforth there will be but very little acquisition made to this place.

I presume I am merely repeating the statements and experiences of all Missionaries who commenced their labor in new towns and States. Periodically, their prospects brighten or are overclouded by the unsettled condition and constant shifting and moving of the people. As the miners in California, at the early time of the gold fever, roamed about "prospecting" to find the so anxiously-desired metal, so people in new and wild localities, and with far better reasons, move about in search of a source of support, and to find a home. If they are disappointed at one place they move to another, and endeavor to obtain the blessings which, according to God's law and mercy, may be enjoyed by active and faithful persons.

We have thus in Texarkana an unstable population of about two thousand, which number, in the course of time, may be enlarged by immigration and other acquisition. And among such number our expectation is, I think, justifiable always to find some members of the Church, and also some who are inclined to join the Church. At present we have

here a small sanctuary and a small congregation of Episcopalians; but also, as usually in new places, we have a large amount of rivalry to obstruct the growth of the Church. "Protracted meetings" and "revival meetings" and false statements are perseveringly employed to deter the uninstructed and the wrongly instructed from attending our services. Only by the grace of God, by prayer and patient faithfulness, can Missionary efforts, under such circumstances, be crowned with any degree of success.

In addition to constant anxiety and toil, augmented by heedless and unchristian opposition, the Missionary, in new and unsettled regions, has generally to contend with other serious and personal difficulties. Emigrants are usually poor, and those few who have some means have abundant calls for expenditure in their own household and occupation. There is no money to spare for other objects. How, then, is the scanty salary of the Missionary to be raised? Perhaps he noticed the struggle it required to pay the promised amount at one quarter, and thus he can scarcely avoid the thought, Will the struggle at the next quarter be successful? His expenses continue, however frugally he may live. He shrinks from indebtedness and from abject poverty. He comforts himself with the blessed injunction of the Glorified Master, not to care for to-morrow; and his experience teaches him continually that "sufficient unto the day is the evil thereof"; nevertheless bread and shelter, and the necessities of life, are not obtained by faith and hope only, they demand activity; and the serious difficulty is that this activity is, in many instances, not crowned with the hoped-for success.

Another difficulty with which many Missionaries have to contend is the effect of climate and malaria. Some localities, especially, are very injurious to health. It is indeed marvellous how a short distance, often not more than ten miles, transfers one to a changed and wholesome atmosphere. It is difficult to account for such occurrence. The one spot may be as wild and uncultivated as the other, yet there is a very different condition of air in the two places. It seems to me that subterranean causes produce this marked difference; and "first impressions" will avail little to detect the subtle and mysterious effects of earth and air; experience only will impart some reliable impressions.

Some such lively impressions I have ex-

perienced. Soon after my arrival I got into a very pungent pathological controversy with a malarious fever, which at times threatened to dissolve my frail "house of clay," and to compel me to find refuge in the better "mansions." Yet I survived the controversy, chiefly by the aid of quinine. I was rather surprised to be so seriously affected by a change of locality. I have been in several parts of the globe, breathed the air near the equator, inhaled for a few years the atmosphere of New Orleans, roamed about in the ruins of Rome during the hottest season of the year; but nowhere has the climate affected my health so long and so seriously, and nowhere has the temperature been so oppressive to me as in this town. Texarkana is, figuratively speaking, a round hole, about a mile in diameter, cut in a vast forest. During the last four months we had incessant rain, and hence a large quantity of water has accumulated in the woods, and is evaporating while fully impregnated with vegetable matter. This subtle and very unwholesome evaporation is accompanied by a temperature in the "nineties"; and in such a sweltering atmosphere a troubled brain and weary body seek in vain for the so much needed solace. Still I remained at my post, and although frequently scarcely able to stand, I performed my services poorly but regularly, and I am grateful for having been enabled to maintain my Missionary ground.

I am confident, my dear Doctor, that you are fully aware of the fact that there are Missionary fields in the United States which demand as much the attention and aid of the Church as those in foreign lands; and that these Home Missions require of the Missionary as much deprivation and suffering as those in China or Africa. I cannot write anything new to you on this important subject. My great desire and prayer is that the Church may be more and more aroused to fulfil her solemn obligations; to put the absolutely needed and reasonably demanded contributions into the treasury of the Domestic Committee; to listen and to respond to the continual pleadings for help; and thus to enable the Committee successfully to pursue the great work of Home Missions. We need able and willing Missionaries, and money to sustain them. The Church has no representative in many towns which not only would fully justify Missionary efforts, but where people anxiously long for her services. In many places

the people have become helpless on account of the doleful stagnancy of all legitimate trade and commerce, and the miserable returns of their toil and cares. To raise corn may yield a living, but scarcely any money for other purposes. To raise cotton holds out no better prospect. To raise cattle is an overstrained business. The pathway of our pioneer farmers is, indeed, rugged and thorny. The consolation and encouragement furnished by the Gospel are, if anywhere, needed here. A few hundred dollars would suffice to procure the services of a Missionary; but this small amount the people are utterly unable to raise. My recent correspondence with some Churchmen in these towns made me acquainted with the deplorable fact that, on account of the hard times, the leading men hesitated, or are unable, to collect even only the travelling expenses of a visiting Clergyman. It is not unusual to find vast regions where the Church and her services are not known, or where they are forgotten in the constant or exhausting efforts to make a living.

In the Jurisdiction of Northern Texas, the four towns, Dallas, Marshall, Sherman, and Texarkana, are the corners of a square, formed by the railroads which run in an almost straight line from one corner to the other. From Texarkana to Sherman, a distance of 154 miles, with sixteen intermediate towns and stations, there are but two churches, one at Clarksville and one at Paris, but both are at present vacant. On the road from Sherman to Dallas, a distance of about sixty miles, we find but one Missionary station, which, unless recently supplied, is also vacant. From Dallas to Marshall, a distance of 146 miles, the railroad runs through a very pleasant country, partly prairie and partly undulating; but on this road not even a Missionary station of this Jurisdiction exists. On the road from Marshall to Texarkana, a distance of seventy-four miles, there is a church at Marshall and one at Jefferson; both belong to the Diocese of Texas. From Jefferson to Texarkana a wild forest maintains a primitive sway, in spite of the almost numberless saw-mills along the road in constant operation. Within this large square a number of healthy towns and villages exist; but the voice of the Church is not heard there.

Perhaps it may be remarked here that those who are in the field already (including myself) ought to visit as many of those vacant places as they are able to reach. And here is the

great difficulty—to reach those places. To travel by railroad is expensive. If I, for instance, would devote two or three days of every week (which I most cheerfully would do) to Missionary work at other places, the railroad expenses would consume a large portion of my small salary. But I think the best fields for Missionary work in the counties which the Bishop recently and kindly has placed under my care are at a considerable distance from the railroads, and thus it would require, in addition to the railroad expenses, a horse to get over the swamps and to ford the streams. I do not think that it requires much wisdom to notice that by such pursuit a Missionary would soon totally disable himself, and that it is far more expedient to confine his efforts to one or two places, and then to perform such additional Missionary work as neither drains his pocket nor his strength, and which does not rob him of time and study needed in his preparations to benefit his parish.

Sympathy and calm consideration will render the fact most glaring and conspicuous that faithful and able Missionaries and ample means are needed to successfully carry on the Missionary work of the Church in the poor and distant States of the country; and unless men and means are furnished, the glorious work must languish, and a vast number of our fellow-pilgrims live and die without the comfort and consolation of the Gospel ministry. May God himself, in His infinite mercy and grace, speed this great work of Domestic Missions by touching and quickening the hearts and sympathy of those whose solemn duty it is *to give*, and by directing and preparing those who are His chosen instruments to bring the glad tidings to the souls of the struggling and panting pioneers at the borders of civilization.

In the love and faith of CHRIST's Holy Church, I remain, dear Doctor, humbly and respectfully, yours very truly,

CHAS. RITTER.

WORK IN NEW MEXICO.

SANTA FE, NEW MEXICO,
July 9th, 1878.

REV. AND DEAR SIR: Our school year has just closed, and I am happy to say we are free from debt.

St. Thomas's Mission School, at Santa Fé, began the last term with 21 pupils; it closed with 22. The highest number during the term was 29. The school has given general satisfaction, and closed with an excellent reputation. I was fortunate in securing in Miss M. A. Thurston a good and most faithful and conscientious teacher. She had at times almost too much work; but she devoted to it all her time and all her energies, and so managed to accomplish it. She deserves very great credit for her unsparing devotion, and I am glad to place on record in the SPIRIT OF MISSIONS my high appreciation of her character and labors. Miss Thurston will remain with us another year, if it shall be deemed advisable to continue the work.

St. James's School, at Mesilla, was suspended the last of March. Various causes have prevented it from succeeding as I had reason to hope it would. Some persons whose children I was led to suppose would attend the school employed private teachers. Three or four families moved away, taking several of our pupils. Last autumn, at the

time of the opening, an epidemic of chills and fever was prevailing in the valley, and nearly every family was suffering. Before this obstacle was removed a good public school was opened, and as this was free it attracted all who might otherwise have come to us. These things have made St. James's School a partial failure; but we possess the ground, and the future is before us.

The Mission at Mesilla has been kept alive by the patient perseverance of Mr. George D. Bowman, the lay-reader. Every Sunday he gathers a little congregation and leads it in the offering of prayer and praise and thanksgiving. This service has been a light, bright though small, shining in a dark place, reminding men of God and of duty. Mr. Bowman's family has recently joined him, and is a great acquisition to the Mission. I hoped to spend the months of May and June at Mesilla, but was unable to do so. The second week in June, however, I was enabled, by the kindness of the mail contractor, to run down for a few days. It may seem that it was scarcely worth while to spend six days and nights in a stage-coach, just to be at the Mission ten days. I assure you it was *well* worth while. Our people were encouraged and strengthened, and everybody was made to feel that the Church had not abandoned her work.

The Mission at Santa Fé is stronger now, in some respects, than it has ever been since I came here. Prejudices are dying out, and the people are becoming better acquainted with the spirit of the Church. The school has probably had a good deal to do with this. Col. J. P. Willard, of the army, has been of

inestimable service. I do not know what I should have done without him. The names of such men as John P. Willard and George D. Bowman deserve to be inscribed upon the Church's roll of honor.

H. FORRESTER,

Missionary, etc.

LETTER FROM UTAH.

ST. JOHN'S MISSION, LOGAN CITY,
UTAH, June 29th, 1878.

REV. AND DEAR SIR: I herewith submit my report of St. John's Mission, Logan, for the quarter just closed. The results as given show what we are—an embassy in a foreign and strange land—a Mission of mercy and protection to a few, and a means of education and improvement to their children. It is an expensive and tedious work, but one which must by all means be kept up, at least in its educational character. We are in a sharply-hostile country. We are here not as representing the wishes of the local rulers, but as a fort or outpost of a superior power in a barbarous and hostile country, as a witness, a protest, a guardian, a monitor, vindicating the right of the superior power to possession, dominion, and control, and warning the local perverters of truth and righteousness of the vast force and power of Christian sentiment of lawful living and active intelligence which is back of us, which we represent, and to which, sooner or later, unless they accept our message, hear our warning, and repent of their great wickedness and blasphemy, they will be forced to render an account of the misuse they have made, and are making, of American territory and American citizenship.

The Bishop's visitation, the fourth week after Easter, to this Mission was cheering and pleasant to us all; and the beautiful grounds of St. John's, the well-appointed school building, the flourishing and well-conducted school, and the pretty surroundings were not a little cheering to the Bishop, who seemed much gratified with what had been done, and expressed the hope that the work might be nursed along and sustained until, in God's own good time, it should be fully honored and appreciated by a grateful people, and become self-supporting.

The school closed on Friday, June 28th, with an exhibition and appropriate exercises. The instruction and discipline during the year past, under Miss Earle, of St. Mark's, Salt Lake, have proved a marked success, and the school is fortunate in securing the continuance of the services of Miss Earle for another year. The school and the Mission work will still need to be sustained in the future, as they have been in the past, by the generous help in scholarships and gifts of our friends in the East, and I trust that in this important matter there will be no falling off, but rather an increase of help.

Faithfully yours,

WM. H. STOKY.

LETTER FROM SOUTH CAROLINA.

SPARTANBURG, S. C.,
June 29th, 1878.

MY DEAR DOCTOR: Hitherto I have not troubled you much with communications, simply because there has been, and is, little to communicate beyond the quiet current work of the Ministry in feeble parishes. Now I will attempt to give you a brief sketch of that portion of the vineyard which is remote from observation, and of which little is known.

The Diocese of South Carolina is divided into three Convocation Districts, of which this one, in the north-west corner of the State, embraces thirteen counties, including the Piedmont region and the hill country south

of it. It is a beautiful country, of abundant resources, largely undeveloped—possessing a good soil, numerous springs, and streams of purest water, and a climate which may be equaled, but cannot be surpassed.

These thirteen counties contain more than two-thirds of the entire population of the State—one-half of the white population. And yet there are in them but eleven organized parishes—only three of which can be called self-supporting—and about five hundred communicants.

Twenty-five years ago almost nothing had been done to introduce the Church into this "Upper Country," as it is called, and since

that time progress has been very slow, from causes which are obvious. The people were eminently conservative, in the sense of being tenacious of what they had, and caring for nothing beyond. Other Christian bodies possessed the land; there was the usual prejudice against the Church. Everything was fixed; there was neither the outward movement nor the mental activity which characterizes the Mission fields of the West. To overcome this *vis inertiae* is the severest trial to which the endurance of the earnest Missionary can be subjected.

The Church, strong in a portion of the State, put forth no strong effort here, but seemed rather to acquiesce in this condition of things. The time had not come. The idea of "aggressive work" had not entered the minds of many, certainly was not recognized as the normal condition of Church life. Had the Missionary life that is now been then, doubtless this Diocese would have shared it, and her condition to-day might have been very different. Nevertheless a little has been done. In the two large counties which have been my Mission field, where, when I was ordained Priest, there were *ten* communicants (four of whom had just been admitted), there are now one hundred and fifty of the five hundred mentioned above.

And now a change has passed upon us. Old habits have been broken up. The people are entering into the activities of the age. A spirit of inquiry is abroad. New elements are entering into the population. Emigration is beginning to come, as it surely will in a mighty tide when once the advantages of this region in climate, soil, and resources are fairly understood. The Church has been planted, in a few principal villages, long enough to have become at least less strange.

But alas, when the field is white unto the harvest, the ability of the Diocese to enter in and possess the land is gone. Where there was once wealth is now a desolation. In the words of our Bishop, "Most of our work will be to strengthen the things that remain, and which may be ready to perish; and in this sense the term Diocesan Missions must

have for us a very deep significance for a long time to come." We cannot refuse the bread to these children, ready to perish with hunger; and a large part of the small sum that can be raised for Diocesan Missions must be devoted to providing this supply. Even the few of us who are engaged in a different work up here, nominal Missionaries, have our hands tied. We minister, in almost every case, to several organized parishes, our principal cure; we cannot take many Sundays from them, and yet what we do at new points must be done on Sundays. Shall this harvest be neglected, this opportunity lost? Railroads have penetrated, villages are springing up. It is a transition period, full of activities. Yet we cannot seize the golden moment to advance the kingdom of our dear LORD, for lack of men and means.

Just here, where I write, is a noble building of ample dimensions, beautiful for situation, given to the Diocese by a generous layman, in 1867, for a Theological Seminary; and even this is not utilized, because of the straitness. What an opportunity for an Associate Mission!

Could I have with me here at least two young men of zeal and discretion, where they would find a home more than comfortable, and no mean library, would it be too much to expect great results? One who has been engaged in Missionary work at Nashotah, and recently come here, has said that this is far better ground to work than Wisconsin, and with the same appliances much more could be accomplished. And how many individuals there are who could sustain one or two such men!

No doubt, my dear Doctor, this is an old story to you. You have heard many such. But since so little comes from hence, I have ventured to thrust it upon you; and because I have no stronger conviction than this—that there is not in all the broad domain which comes under your view a more important or a more hopeful Mission field than that in Northwestern South Carolina.

Faithfully yours in the Church,

JOHN D. MCCOLLOUGH.

ACKNOWLEDGMENTS

OF THE COMMITTEE FOR DOMESTIC MISSIONS.

N. B.—In remitting to the Treasurer, LLOYD W. WELLS, 22 Bible House, New York, always mention the DIOCESE, as well as the PARISH, from which the Contribution has been forwarded. All Money Orders should be drawn on Station D.

The Treasurer of the Domestic Committee acknowledges the receipt of the following sums from July 1st to August 1st, 1878 :

FOR GENERAL DOMESTIC MISSIONS.

ALABAMA.		DELAWARE.	
<i>Florence</i> —Trinity Ch. S. S.	\$9 00	<i>New Castle</i> —Immanuel Ch., M. C.	\$32 00
<i>Mobile</i> —St. John's Ch., M. C.	12 50		
	21 50	EASTON.	
ALBANY.		<i>Queen Anne's Co.</i> —St. Luke's Ch.	5 00
<i>Hudson</i> —Christ Ch. S. S., M. C.	4 05	FLORIDA.	
<i>Morley</i> —Trinity Chapel.	5 00	<i>Apalachicola</i> —Trinity Ch.	7 00
<i>Schenectady</i> —St. George's Ch., M. C.	5 00	<i>Marianna</i> —St. Luke's Ch.,	5 15
<i>Troy</i> —Ch. Holy Cross S. S., M. C.	8 30	<i>Pensacola</i> —Mrs. A. E. M., M. C. 2566	16 25
	22 35		28 40
ARKANSAS.		ILLINOIS.	
<i>Batesville</i> —St. Paul's Ch.	13 50	<i>Algonquin</i> —St. John's Ch., M. C., 40c.	1 54
<i>Camden</i> —St. John's Ch.	4 75	<i>Freeport</i> —Zion Ch.,	63
<i>Dardanelle</i> —St. Paul's Ch.,	2 00	<i>Galena</i> —Grace Ch., M. C.	9 25
<i>Fayetteville</i> —St. Paul's Ch.	6 70	<i>New Lenox</i> —Grace Ch. S. S., M. C., from Bp.	53
<i>Forest City</i>	8 25	<i>McIlvaine class</i>	46 22
<i>Helena</i> —St. John's Ch.	6 10	<i>Winfield</i> —E. S. D., M. C.	58 17
<i>Jacksonport</i> —Grace Ch.	4 85		
<i>Little Rock</i> —Christ Ch.	36 25	INDIANA.	
<i>Pine Bluff</i> —Trinity Ch.	5 85	<i>Terre Haute</i> —St. Stephen's Ch., M. C.	12 00
<i>Van Buren</i> —Trinity Ch.	4 55	<i>Worthington</i> —St. Matthew's Ch., M. C.	2 00
	92 80		14 00
CENTRAL NEW YORK.		KENTUCKY.	
<i>Canastota Mission</i> —W. L. H.	67	<i>Covington</i> —Trinity Ch., M. C.	5 25
<i>Greene</i> —Zion Ch., M. C.	6 09	<i>Versailles</i> —St. John's Ch.	20 50
<i>Oneida</i> —St. John's Ch., M. C.	5 12		25 75
<i>Oswego</i> —Christ Ch., M. C.	4 50	LOUISIANA.	
<i>Watertown</i> —Trinity Ch., M. C.	59 36	<i>Clinton</i> —St. Andrew's Ch., M. C.	3 00
	75 74	LONG ISLAND.	
CENTRAL PENNSYLVANIA.		<i>Brooklyn</i> —Christ Ch. S. S., M. C.	20 51
<i>Carlisle</i> —St. John's Ch., M. C.	2 00	<i>Ch. Holy Trinity</i>	706 95
<i>Harrisburgh</i> —St. Stephen's Ch.	5 00	<i>Grace Ch., M. C.</i>	7 79
<i>Lancaster</i> —St. James' Ch., M. C.	75 28	<i>Heights</i> —Grace Ch., of which quarterly	
<i>Lebanon</i> —Thro' Rev. C. Hare.	6 87	payment of stipend, \$49.50	58 08
<i>Wellsboro'</i> —St. Paul's Ch., of which from M. C., \$21; In Memoriam, Sam'l Breck, \$10	31 00	<i>St. Luke's Ch., M. C.</i>	4 10
	119 65	<i>Jamaica</i> —Grace Ch., M. C.	44 04
CONNECTICUT.		<i>Little Neck</i> —Zion Ch.	16 23
<i>Fairfield</i> —St. Paul's Ch., M. C.	2 00	<i>Newtown</i> —St. James' Ch., M. C.	22 75
<i>Greenwich</i> —Byram Chapel.	2 42	<i>Rockaway</i> —Trinity Ch.	36 00
<i>Christ Ch., M. C.</i>	14 00		916 45
<i>Gulford</i> —Christ Ch., M. C.	10 49	MAINE.	
<i>Harford</i> —St. Paul's Ch., of which from M. C., \$3.70; Mrs. C. A., \$15.	18 70	<i>Eastport</i> —Christ Ch.	5 25
<i>Interest on A. & W. Note</i>	123 65	MARYLAND.	
<i>New Haven</i> —Ch. Ascension, of which from a friend, \$5; M. C., \$1	6 00	<i>Baltimore</i> —M. C., thro' Miss E. L.	12 13
<i>Trinity Ch., a member, \$80; from M. C., \$32.50; In Memoriam, \$3.50.</i>	116 00	<i>Harford Co., Emmorton</i> —St. Mary's Ch.	20 00
<i>New Milford</i> —St. John's Ch., M. C.	20 00	<i>Petersville</i> —Mrs. L. E. G.	5 00
<i>Norwalk</i> —St. Paul's Ch., M. C.	25 00	<i>Prince George Co., St. John's Parish</i> —M. C.	11 94
<i>Norwich</i> —Christ Ch., M. C.	9 00	<i>Washington</i> —Ch. Incarnation, M. C.	10 00
<i>Plymouth</i> —St. Peter's Ch., M. C.	19 00	<i>Little boys' M. C. of Holy Cross Guild</i>	5 00
<i>Poquettamrock</i> —St. James' Ch., M. C.	1 00	<i>St. John's Ch., M. C. 39056</i>	6 18
<i>Stamford</i> —St. John's Ch., Woman's Miss'y			70 25
<i>Asso., for quarterly pay't of stipend.</i>	75 00	MASSACHUSETTS.	
<i>Thomaston</i> —Trinity Ch., M. C.	27 59	<i>Cambridge</i> —St. John's Memorial Chapel, Mrs. M. E. M.	1 00
<i>Waterbury</i> —Trinity Ch.	21 76	<i>Clinton</i> —Ch. Good Shepherd.	1 74
<i>Watertown</i> —Christ Ch., M. C., In Memoriam.	3 00	<i>Dedham (Oakdale)</i> —Ch. Good Shepherd, M. C.	15 00
<i>Westport</i> —Christ Ch., M. C.	29 20	<i>Dorchester</i> —St. Mary's Ch., M. C.	7 46
<i>Wethersfield</i> —Trinity Ch.	5 00	<i>Housatonic</i> —G. W. Van D., M. C.	3 00
<i>Winsted</i> —St. James' Ch., M. C.	2 50	<i>Longwood</i> —Ch. of Our Saviour, of which from M. C., \$19.63; thro' Woman's Aux., \$6.80....	26 43
	531 31		

<i>Lowell</i> —St. Anne's Ch., of which from M. C., \$37.83.....	83 31
<i>Milville</i> —St. John's Ch.....	1 21
<i>Newburyport</i> —St. Paul's Ch., M. C.....	15 76
<i>Quincy</i> —Christ Ch. S. S., J. H. J.....	1 50
<i>Southboro</i> —St. Mark's Ch.....	18 83
<i>Webster</i> —Ch. Reconciliation.....	2 74
<i>Wellesly College</i> —Miss'y Soc'y.....	4 44
<i>Wilkinsonville</i> —St. John's Ch.....	2 38
<i>Worcester</i> —All Saints' Ch.....	3 35
	188 15

MICHIGAN.

<i>Ontonagon</i> —Ch. of the Ascension.....	3 50
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MINNESOTA.

<i>Basswood Grove</i>	2 70
<i>Bellewood</i>	1 30
<i>Blue Earth City</i> —Ch. Good Shepherd S. S.....	1 00
<i>Litchfield</i> —Trinity Ch., M. C.....	1 10
<i>Point Douglas</i>	1 90
<i>Sunk Centre</i> —Ch. Good Samaritan.....	2 00
<i>Wabasha</i> —Grace Ch. S. S., \$3.31; M. C., \$2.66.....	9 97
<i>White Earth</i> —St. Columba.....	2 00
<i>Vermillion</i>	1 75
	23 72

MISSISSIPPI.

<i>Bovina</i> —St. Alban's Ch., M. C.....	3 47
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MISSOURI.

<i>Monroe</i> —St. Jude's Ch.....	5 63
<i>Shelbina</i> —Emmanuel Mission.....	2 00
	7 63

MONTANA.

<i>Missoula</i> —Ch. Holy Spirit.....	26 00
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NEW HAMPSHIRE.

<i>Charlestown</i> —St. Luke's Ch.....	9 10
<i>Nashua</i> —Good Shepherd Chapel, M. C., \$6.82.....	8 94
	18 04

NEW JERSEY.

<i>Elizabeth</i> —A. V. M.....	13 25
<i>Mt. Holy</i> —Trinity Ch.....	7 95
<i>New Brunswick</i> —St. John Evangelist, M. C.....	10 91
	32 11

NEVADA.

<i>Eureka</i> —St. James' Ch. and S. S.....	60 00
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NEW YORK.

<i>Bedford</i> —St. Matthew's Ch.....	9 87
<i>Muriboro</i> —Christ Ch., M. C.....	2 94
<i>New Brighton</i> —Christ Ch., M. C.....	1 50
<i>New York</i> —Calvary Ch., M. C.....	8 46
Christ Ch., M. C.....	1 23
Ch. Beloved Disciple, M. C.....	2 50
Grace Ch., M. C.....	3 58
Ch. Holy Apostles, from Woman's Miss'y Ass'n.....	8 41
St. Ann's Ch. S. S., M. C.....	7 37
St. Clement's Ch.....	47 45
St. Chrysostom's Chapel, M. C.....	1 95
St. Luke's Ch., of which from M. C., \$1.45; S. S., monthly and Easter off'gs, \$89.21.....	90 66
St. Timothy's Ch., a member.....	12 00
Ch. of Transfiguration, a member, \$500; M. C., \$2.50.....	502 50
Trinity Chapel, M. C.....	14 64
Mrs. J. M.....	100 00
Φ. B. K., part pay't of stipend.....	150 00
E. F. H.....	15 00
<i>Sing Sing</i> —St. Paul's Ch.....	21 00
<i>White Plains</i> —Grace Ch. S. S., M. C.....	24 37
	1020 43

NORTH CAROLINA.

<i>Asheville</i> —Trinity Ch. (M. C.), from sale of Missionary hen.....	3 50
Freedmen's Chapel.....	2 00
<i>Berlin Co.</i> , St. Thomas' Par.—M. C.....	4 68
<i>Edenton</i> —St. Paul's Ch., Woman's Aid Soc'y.....	6 37
<i>Hillsboro</i> —St. Matthew's Ch.....	2 65
<i>Lenoir</i> —St. James' Ch., of which from M. C., \$4.53.....	5 83
	25 03

NORTHERN NEW JERSEY.

<i>Hamburgh</i> —Ch. Good Shepherd S. S., M. C.....	6 20
<i>Jersey City</i> —St. John's Free Ch.....	26 00
St. Matthew's Ch., M. C.....	6 06
<i>Morristown</i> —Ch. Redeemer, of which from M. C., \$5.27.....	56 40
<i>Newton</i> —Christ Ch., M. C., \$1.....	32 50
<i>Orange</i> —St. Mark's Ch. S. S., M. C.....	67 23
<i>Paterson</i> —M. C., thro' A. J. D.....	9 59
<i>South Orange</i> —Ch. Holy Communion, of which quarterly pay't of stipend, \$25; M. C., \$8....	33 00
	236 98

NORTHERN TEXAS.

<i>Dallas</i> —St. Matthew's Cathedral.....	20 70
<i>Texarkana</i> —St. James' Ch.....	6 00
	26 70

OHIO.

<i>Cleveland</i> —St. Mary's Ch.....	7 58
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OREGON.

<i>Cove</i> —Ch. Ascension, M. C.....	3 50
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PENNSYLVANIA.

<i>Lower Merion</i> —Ch. Redeemer, M. C.....	36 70
<i>Philadelphia</i> , Chestnut Hill—St. Paul's Ch.....	17 45
<i>Oxford Church</i> —Trinity Ch., of which from M. C., \$2.92.....	803 35
Ch. Good Shepherd S. S.....	1 06
H. J. R.....	25 00
M. C., thro' R. Bowden Shepherd.....	62 00
Miss M. B. L.....	45
<i>West Chester</i> —Ch. Holy Trinity, thro' Woman's Aux., for stipend of Miss'y in S. C.....	100 00
	1046 01

PITTSBURGH.

<i>Erie</i> —St. Paul's Ch., M. C.....	3 00
M. C.....	1 70
<i>McKeesport</i> —St. Stephen's Ch., M. C.....	1 00
<i>Townville</i> —Calvary Ch. S. S., M. C.....	2 00
	7 70

QUINCY.

<i>Rock Island</i> —Trinity Ch.....	8 00
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RHODE ISLAND.

<i>Newport</i> —Trinity Ch.....	50 94
<i>Pawtucket</i> —St. Paul's Ch., M. C.....	11 00
<i>Providence</i> —All Saints' Memorial Ch. S. S., M. C.....	7 36
St. Stephen's Ch., M. C.....	8 61
	77 91

SOUTH CAROLINA.

<i>Charleston</i> —M. C. 36370.....	1 25
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SOUTHERN OHIO.

<i>Cincinnati</i> (Mt. Auburn)—Ch. of Our Saviour.....	5 30
<i>Clifton</i> —Calvary Ch., M. A. J.....	5 20
<i>Milford</i> —St. Thomas' Ch., of which from M. C., \$2.....	7 75
<i>Springfield</i> —M. C. 39579.....	7 00
	25 25

SPRINGFIELD.

<i>Bunker Hill</i> —Christ Ch.....	2 50
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TENNESSEE.

<i>Nashville</i> —Christ Ch.....	15 00
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VERMONT.

<i>Brandon</i> —St. Thomas' Ch.....	11 38
<i>Burlington</i> —St. Paul's Ch., M. C., thro' W. A.....	12 56
<i>Middlebury</i> —St. Stephen's Ch.....	18 64
	42 58

VIRGINIA.

<i>Alexandria</i> —L. H.....	5 00
<i>Gloucester Co.</i> , Abingdon Parish.....	6 00
<i>Lynwood</i> —L. S. L.....	2 00
<i>Norfolk</i> —Christ Ch.....	10 00
St. Luke's Ch., a member, M. C.....	4 50
	27 50

WESTERN NEW YORK.

<i>Bath</i> —St. Thomas' Ch., M. C.....	20 08
<i>Buffalo</i> —St. Paul's Ch., M. C.....	30 14
<i>Canandaigua</i> —St. John's Ch., M. C.....	14 55

<i>Fredonia</i> —Trinity Ch., M. C.	2 14	Interest on Investments	354 07
<i>Lockport</i> —Grace Ch. S. S., M. C.	17 13	"A friend"	20 00
	84 04		441 57
WESTERN TEXAS.		LEGACY.	
<i>Corpus Christi</i> —Ch. Good Shepherd.	2 15	<i>Conn., Hartford</i> —Estate of Chester Adams...	2335 00
<i>San Antonio</i> —St. Mark's Cathedral, M. C.	20 00		
<i>Seguin</i> —St. Andrew's Ch.	1 85		
	24 00	MITE CHESTS.	
WISCONSIN.		Receipts for the month, not credited to parishes	254 65
<i>Racine</i> —M. C., thro' J. G. M., Jr.	15 00	Receipts for the month.	\$8,112 42
MISCELLANEOUS.		Amount previously acknowledged.	92,756 13
Dividend on gift of Rev. Jas. Saul, D.D.	67 50	Total receipts since September 1, 1877	\$100,868 55

DESIGNATED FOR WORK AMONG THE COLORED PEOPLE.

ALBANY.		Trinity Chapel.....	273 68
<i>Stockport</i> —St. John Evangelist	10 00	M. J. M.....	100 00
CONNECTICUT.		<i>White Plains</i> —Grace Ch. S. S.....	24 34
<i>New London</i> —St. James' Ch.....	60 00		410 79
<i>Norwich</i> —Christ Ch., for Rev. Dr. Crummell..	15 00	NORTHERN NEW JERSEY.	
	75 00	<i>Morristown</i> —Ch. Redeemer, of which Mrs. I., A., \$1	1 00
ILLINOIS.		PENNSYLVANIA.	
<i>Freeport</i> —Zion Ch.....	93	<i>Philadelphia, Oxford Church</i> —Trinity Ch.....	300 00
MARYLAND.		H. J. R.....	12 50
<i>Anne Arundel Co.</i> —St. James' Ch	7 50		312 50
<i>Howard Co.</i> —St. John's Ch.....	16 11	RHODE ISLAND.	
	23 61	<i>Newport</i> —Trinity Ch.....	64 93
MASSACHUSETTS.		WESTERN NEW YORK.	
<i>Haverhill</i> —Trinity Ch.....	10 00	<i>Rochester</i> —St. Luke's Ch. (of which from Wo-	
<i>Longwood</i> —Ch. of Our Saviour, thro' Woman's		man's Miss'y Ass'n, \$47.25).....	70 11
Aux.....	6 80	MISCELLANEOUS.	
<i>Southboro'</i> —St. Mark's Ch.....	3 50	Dividend on Gift of the Rev. Jas. Saul, D.D....	105 00
	20 30	Receipts for the month.....	\$1,095 17
MINNESOTA.		Amount previously acknowledged.....	12,825 02
<i>White Earth</i> —Ch. of St. Columba.....	1 00	Total receipts since September 1, 1877.....	\$13,920 19
NEW YORK.			
<i>New York</i> —St. Chrysostom's Chapel.....	2 89		
Trinity Ch.....	9 88		

SPECIAL CONTRIBUTIONS.

ALBANY.		NORTHERN NEW JERSEY.	
<i>Troy</i> —Christ Ch. S. S., Half Scholarship in Bp. Tuttle's school.....	20 00	<i>Bergen Point</i> —Trinity Ch., a member of Women's' Aux., for Scholarship at Salt Lake.....	10 00
		<i>Morristown</i> —Ch. of Redeemer, of which for Bp. Tuttle, \$1; Bp. Hare, \$1.....	2 00
			12 00
CENTRAL NEW YORK.			
<i>Auburn</i> —St. Peter's Ch., for Bp. Tuttle	30 00	PENNSYLVANIA.	
		<i>Marcus Hook</i> —St. Martin's Missionary Society, for Lady helper to Bp. Morris.	5 00
<i>New Haven</i> —L. H. C., for Chapel at Key West.	2 12	<i>Philadelphia, Oxford Church</i> —Trinity Ch., of which for Bp. Green, \$25; Bp. Tuttle, \$25; Bp. Wingfield, \$25; Bp. Morris, \$45.....	120 00
<i>New London</i> —St. James' Ch. S. S., for Nashotah.....	20 00		125 00
<i>Woodbury</i> —St. Paul's Ch., Woman's Aux., for Bp. Spalding.....	12 50	RHODE ISLAND.	
	34 62	<i>Providence</i> —All Saints' Memorial S. S., for Nashotah	2 82
		PITTSBURGH.	
LONG ISLAND.		<i>Pittsburgh</i> —Calvary Ch., for Bp. Spalding....	65 00
<i>Little Neck</i> —Zion Ch., of which for Bp. Tuttle, \$25.20; Bp. Niles, \$25; Bp. Clarkson (for Sioux Falls), \$95.87.....	146 07	VIRGINIA.	
		<i>Norfolk</i> —St. Luke's Ch., a member, for Rev. G. B. Cooke's School.	5 00
MARYLAND.		Receipts for the month.....	\$1,851 76
<i>Emmerton, Hartford Co.</i> —St. Mary's Ch., for Nashotah....	5 00	Amount previously acknowledged.....	23,388 43
MISSISSIPPI.		Total receipts since September 1, 1877.....	\$25,240 19
<i>Summit</i> —E. E. F., Rev. H. Forrester	5 35	ANALYSIS OF RECEIPTS.	
NEW YORK.		For General Work of Domestic Committee, of which from Legacies, \$17,009.17.....	\$100,868 55
<i>Fordham</i> —St. James' Ch., Woman's Miss'y Association, for Bp. Clarkson.....	150 90	Designated for Work among Colored People.....	13,920 19
<i>New York</i> —C. L. W., for Bp. Perry, for Griswold College.....	1250 00	Special Contributions.....	25,240 19
	1400 90		\$140,028 93

INDIAN DEPARTMENT.

Committee for Indian Missions.

Rev. H. Dyer, D.D.,
" E. A. Hoffman, D.D.,
" John A. Paddock, D.D.,
" J. L. Reese, D.D.,

Mr. Charles R. Marvin,
" William Scott,
" Benjamin Stark,
" W. G. Low.

Rev. R. C. ROGERS, Secretary, 32 Bible House.

REMITTANCES for the Indian work should be sent to LLOYD W. WELLS, Treasurer of the Domestic Committee, No. 22 Bible House, New York.

NIOBRARA CONVOCATION.

(From *Anpao*.)

THE Convocation of the Missionary Jurisdiction of Niobrara met, pursuant to the call of the Bishop, at the Cathedral (Church of the Holy Fellowship), Yankton Agency, D. T., on the 21st of June

The gathering, though not so large as that of last year, was yet quite large, consisting of more than 200, including delegates and others, who came to manifest and gratify their interest in this general council of the Church among the Dakotas.

It was a sight pleasant to behold as one party after another came and arranged themselves, "on the old camp ground" back of St. Paul's School; some in tents, some in tepees, some in hastily constructed booths, and others with no shelter but their wagon covers. Delegations from Santee, Flandreau, Yankton Agency, Crow Creek, Lower Brulé, Cheyenne and the Spotted Tail Agencies were promptly on hand the day previous, having come distances ranging from 20 to over 200 miles, either on horseback or in their own wagons.

Though these were all members of the Sioux or Dakota nation, they represented many different bands, or tribes, in that nation; and, as several different dialects were spoken, as one after another arose to address the Convocation, telling of the progress and condition of the Church among their people, one was somehow forcibly reminded of the days when, though all those who spoke were Galileans, yet Parthians and Medes and Elamites and the dwellers in Mesopotamia, with such a multitude of others, all heard them speak in their own tongues the wonderful works of God.

That our little cathedral at the Yankton Agency is too small is a fact always manifest, but it becomes painfully so at these annual gatherings, when so many, who have come a

long journey to attend, are unable to find room inside the church during the most interesting and instructive services.

On this occasion, as heretofore, Emmanuel Hall threw open its doors and made room for many who would otherwise have been crowded out altogether.

At the opening service all the Clergy of the jurisdiction were present in the chancel except two, and, with the surpliced choir of Indian boys, completely filled it.

Two Presbyters who were with us at the last Convocation have during the past year been removed from among us, and their vacant seats in Convocation brought sadness to all hearts. One, the faithful and beloved Daniel Hemans, a native Santee Presbyter, was called away to Paradise, and fell peacefully asleep in Jesus after a lingering illness. The other, the Rev. John G. Gasmann, for the past seven years Agent for the Yanktons, having resigned his position as agent, was transferred, at his own request, to the Diocese of Nebraska.

About one hundred partook of the Holy Communion, and the Bishop preached through the Rev. L. C. Walker as interpreter. Though he took no particular text the discourse was most scriptural and admirably adapted to the occasion, being full of encouragement to the many gathered to hear it, and the hundreds whom they represented, who have come out, or are even now struggling out, from heathen darkness and servitude into the glorious light and liberty of the Gospel of our Lord and Saviour JESUS CHRIST. The Jews, he said, were the chosen people of God in the midst of a heathen world. They differed from other nations especially in three particulars, to wit: they were the people of a Book, the people of an Oath, and a Royal people. The people of a Book in that they

alone had the Word of God; the people of an Oath in that they were bound by an Oath to keep God's law, and He was bound by an Oath to protect them in it; a Royal people in that, through their relations to the King of kings, all things in His kingdom served them, and in proportion as they themselves were faithful administered to their comfort. So of all Christian peoples, and so too now of those Dakotas who had embraced Christianity. They were coming to be known among the other Dakotas as the people of a Book. They were different from the rest in that they had books, and especially the Book of all books, God's written Word. They also were a people of an Oath. When urged to join in heathen dances and customs as of old, their reply was: "No, we cannot; we have taken an oath to give up all these things and follow CHRIST." Their Baptismal and Confirmation oaths made them now a peculiar people. They too were growing to be a Royal people. As for the untaught heathen, the sun burned them in summer, and they perished from cold and nakedness in winter; beasts and birds, even their own and only means of support, the buffalo, fled from them, and the earth produced nothing for their sustenance. Christian Indians, on the other hand, were learning to provide comfortable homes and warm clothing against the rigors of the climate; beasts grew tame at their hands and served them, the earth began to bring forth her increase in abundance for their support: they were a Royal people.

In short, the whole argument was a strong appeal to them to value highly and stand fast in the liberty wherewith CHRIST had made them free, and not to be entangled again with the yoke of heathen bondage.

At the first business session the Rev. H. Burt was chosen secretary.

A detailed account of the business of the Convocation would be of but little interest to our English readers. The most interesting feature was the reports by Clergy, Catechists, Delegates, and others from all parts of the field, full of encouragement to renewed efforts and pleadings for more help and helpers.

Perhaps the strongest Macedonian cry was that from Spotted Tail Agency, and the Bishop has since assigned the Rev. H. Burt to work at that place.

A committee was appointed to draft resolutions on behalf of the Convocation on the deaths of Mr. Wm. Welsh and the Rev. Dan. W. Hemans, and also of thanks to the friends at the East for assistance during the past year, and to the ladies of the Society of the Double Temple for chapels built by them among the Dakotas.

These resolutions will appear in a future number of the *Anpao*.

On Monday morning a short session was held, during which the best time of year for holding Convocation, and the *Anpao*, were the chief subjects of debate. As for the latter, the Convocation resolved itself into a committee of the whole to increase its subscription list and make it a more valuable helper in our work. We earnestly hope our Eastern friends will *do likewise*, for it will be seen from the Bishop's report that in these its infant days it greatly needs their assistance.

At about noon of the 24th Convocation adjourned *sine die*. The crowd of delegates and others soon broke camp, and their white covered wagons and groups of horsemen, taking different directions, disappeared from sight over the hills, following the rolling prairie to their distant homes.

This annual gathering, coming at the close of the winter's work, when schools are closed for the summer and the planting over, is always a time of general relaxation after the most trying part of the year has passed, and of mutual strengthening for renewed effort when hard work begins again in the fall.

Though this year we missed with heart pangs of sincere regret several who in former years added much to the life and interest of our meetings, yet other elements were at hand to compensate us partially for their loss, and the predominant feeling in every breast must have been one of gratitude to God for His abundant blessings upon the work, and of fresh zeal for the spread of our MASTER'S Kingdom.

W. J. C.

BISHOP WHIPPLE'S VISITATION AT WHITE EARTH.

LETTER FROM REV. MR. GILFILLAN.

WHITE EARTH, MINN.,
July 17th, 1878.

REV. AND DEAR BROTHER: I am very

happy to tell you that we have had a visit from our beloved Bishop Whipple, and that on last Sunday, the 14th inst., he ordained to

the Diaconate the four remaining Indian young men who for some years past have been studying here for the Ministry. This makes eight Indian Clergymen in all who have been ordained by him here in the last two years.

The Bishop arrived on Saturday evening, the 13th inst., having driven in an open wagon twenty-three miles from the line of the Northern Pacific Railroad to reach this place, on the hottest day of the season, under the blazing sun, with the thermometer marking ninety-nine in the shade, preaching and holding Confirmation on the way at the little American hamlet of Richwood, just outside the line of the reservation. At this little place, three years ago, only one man had ever seen a Church service; now they are nearly all baptized and communicants of the Church, both men and women—there being twenty communicants.

The Bishop was accompanied by his examining Chaplains, the Rev. Messrs. Ten Broeck, and Thomas, of St. Paul, and Riley, of Minneapolis, also by three other of his Clergy, the Rev. Messrs. Root, of Brainerd, Peake, of Moorhead, and Booth, of Willmar. One of these, the Rev. Mr. Peake, was the former Missionary to these same Indians, and the associate of the Rev. Dr. Breck, and had spent six years faithfully laboring among them, twenty years ago. Now, after an absence of sixteen years in California, he returned to look upon them again and to see what had been the result of his laborious seed-sowing.

Immediately on the Bishop's arrival he sent for the four young men whom he was to examine, also for the United States Indian agent, and for the principal chiefs of the Chippewas. The examination was conducted by the Bishop and by his examining Chaplains in the presence of the large numbers of Indians who had assembled to listen, and was considered satisfactory. The next morning, Sunday, the Bishop ordained them in the presence of an overflowing congregation of Indians and of the white Clergy accompanying him, preaching to the young men and to the Indians, the Rev. J. J. Enmegahbowh interpreting. By the Bishop's request, the Rev. Mr. Rikey also made a very happy address to the young men to be ordained, reminding them of the high honor to which they were about to be advanced, of being the warriors of CHRIST, and exhorting them to display in that warfare all the courage, patience, endurance, and the other high qualities which they

knew so well from their old life that word *warrior* or *brave* implied. After the service the newly-ordained Deacons dined with the Bishop and Clergy.

There arrived also from Red Lake the Rev. Fred Smith, brother of two of those who had been ordained. He had left Red Lake, from eighty to ninety miles distant, the previous morning, mounted on an Indian pony, and had travelled that distance, on the hottest day we have ever felt here, in a little over one day. He said his pony did not seem tired after his gallop of eighty or ninety miles, with the thermometer at 99° in the shade, but was as eager to go when he arrived as when he left, and that he himself was not tired. One does not know which to admire most, the toughness of the Indian pony or of the Indian Deacon. He came to see the Bishop on a mission from the Red Lake Indians.

After dinner the Bishop, the Rev. Mr. Riley and myself drove to Wild Rice River, twenty miles distant, where the Rev. Charles Wright, Indian Deacon, is in charge. We found a beautiful little church, with a comfortable parsonage attached, the latter tastefully fitted up and neatly kept by the clergyman's wife, in whom the Bishop recognized an Indian girl whom long years ago he had taken down from the wilds of Gull Lake to Faribault and educated, little dreaming that he was educating her for the wife of one of his most valuable Indian Clergymen. The recognition was mutually pleasurable. The walls of the house were tastily adorned with pictures and illuminated Chippewa texts; the floors were covered with matting made by the Indians; everything was scrupulously clean; and all that one saw proclaimed the taste and refinement of the occupants. The Bishop was pleased to see that his old-time scholar, now Mrs. Wright, had so well retained the training of her girlhood in his own home, and that the parsonage was a model, as it ought to be, held up for all the Indians around to copy by. A bell, the gift of the Bishop, had been received a few days before; its ringing—the first time that lonely prairie, those ancient woods, that placid river, had ever heard the sound of the church-going bell—soon brought the Indians together. The Bishop again preached, and confirmed six Indians, the first-fruits of the work of the Clergyman in charge. Afterward the Bishop, at the request of the Indians, held a short council with them, in which he promised them that

his Clergyman, the Rev. Charles Wright, and wife, should as heretofore keep a school for their children. At this the Indians expressed their great delight and returned their warmest thanks. After partaking of the evening meal with his former pupil, Sarah Wright, and his Indian and white Clergy (a meal as well cooked and served as he would have found in a white parsonage), the Bishop returned to White

Earth, arriving at one A. M., having driven forty miles since the ordination.

Next morning the Bishop confirmed in the church sixteen Indians and half-breeds presented by the Rector, the Rev. J. J. Enmeghbowh. The three half-breeds confirmed were converts from Romanism, and among the most influential people on the reservation. (Conclusion in the October number.)

ACKNOWLEDGMENTS OF THE INDIAN DEPARTMENT.

The following sums were received for Indian Missions for the month of July, 1878:

ALBANY.
Fort Edward—St. James' S. S., for Education,
C. S. Cook..... 15 86

CENTRAL NEW YORK.
Ulica—Gussie P..... 1 00
Watertown—Trinity Ch. S. S., for Trinity Ch.
Scholarship, Emmanuel Hall..... 15 00
..... 16 00

CONNECTICUT.
Edward S. Clark Scholarship, In memoriam,
St. Paul's..... 30 00
Hartford—Ch. Good Shepherd, Woman's Mis-
sionary Society..... 15 00
New Haven—Trinity Ch. S. S.*..... 14 10
Poquetannock—St. James' S. S.*..... 10 00
Waterbury—Trinity Ch..... 7 24
..... 76 34

DELAWARE.
Christiana Hundred—Some friends, for Bp.
Hare, for house for Missionary at Yankton
Agency*..... 100 00

ILLINOIS.
Freeport—Zion Ch..... 1 68

LONG ISLAND.
Brooklyn—S. C. M..... 5 00
College Point—St. Paul's Chapel S. S., for Col-
lege Point Scholarship, Emmanuel Hall..... 15 00
Newtown—St. James' Ch. Woman's Missionary
Society, for Minnie Moore Scholarship, In
Memoriam, St. Mary's School..... 10 00
..... 30 00

MARYLAND.
Baltimore—St. Paul's, Indian Aid Society, of
which for salary of a lady teacher, \$45; for
McLane Scholarship, St. Paul's School, \$30;
for St. Paul Scholarship, Emmanuel Hall, \$30.
Harford Co.—St. Mary's Ch..... 10 00
Howard Co.—St. John's Ch..... 16 11
..... 131 11

MASSACHUSETTS.
Through Dakota League: Cambridge, St. John's
Memorial Chapel, Mrs. M. E. M..... 1 00
Haverhill—Trinity Ch., of which for freight, \$4.
Longwood—Ch. of Our Saviour, through Wo-
man's Aux..... 6 80
Southborough—St. Mark's, of which from S. S.,
for St. Mark Scholarship, Cheyenne School,
\$22.55..... 26 05
..... 46 85

MINNESOTA.
Per Rev. J. A. Gillilan: Wild Rice River, St.
Samuel's Ch., \$30.; White Earth, St. Columba,
\$20.50; Red Lake, St. John's Mission, \$1.70;
Detroit, St. Clement's, \$2.02; Richwood, Ch.
Holy Spirit, 77c.; Proceeds of a little Fair
held by the Wayside girls, for White Earth
Mission, \$14..... 39 82

NEW JERSEY.
Eatontown—S. S. of St. James' Memorial Ch... 9 00
Elizabeth—St. John's Ch..... 150 20
..... 159 20

NEW YORK.

Bedford—St. Matthew's, Johnnie C..... 2 50
New York—St. Chrysostom's Chapel..... 2 89
St. Luke's S. S., for McDonald Scholarship,
Cheyenne School, \$60; for Elizabeth Pott
Scholarship, Crow Creek, \$60..... 120 00
St. Thomas' Ch., "G." for White Earth... 1 83
Trinity Ch..... 9 88
G. H. Houghton Scholarship..... 11 25
Staatsburgh—Sunday School*..... 16 64
White Plains—Grace Ch. S. S..... 24 34
..... 189 33

NIOBRARA.

Cheyenne Agency—St. John's Mission*..... 7 90
Geo. Betts*..... 5 00
..... 12 90

NORTHERN NEW JERSEY.

Jersey City—St. John's Free Ch..... 2 00

OHIO.

Cleveland—All Saints' Ch..... 1 58

PENNSYLVANIA.

Oxford (Phila.)—Trinity Ch..... 300 00
Oxford Parish—Trinity Chapel S. S., for
Crescentville Scholarship, Emanuel Hall..... 30 00
Philadelphia—H. J. R..... 12 50
St. James' S. S., Miss Coler's class, for Bp.
Hare, for house for Missionary at Yankton
Agency*..... 86 00
..... 428 50

PITTSBURGH.

Pittsburgh—Calvary Ch. S. S., for Calvary Schol-
arship, Cheyenne Mission School..... 50 00

RHODE ISLAND.

*Mrs. W. G., for Bp. Hare, for house for Mission-
ary at Crow Creek**..... 100 00
Newport—Emmanuel Ch. S. S., Easter offering..... 34 97
..... 134 97

SOUTHERN OHIO.

Zanesville—St. James' Ch., "Faith," for Harry
Scholarship, In Memoriam, Cheyenne School. 30 00

VIRGINIA.

Norfolk—St. Luke's Ch., a member..... 5 00

MISCELLANEOUS.

A Friend, per Rev. Dr. Dyer..... 10 00
Mary E. Hinman Memorial Scholarship, St.
Mary's..... 30 00
For Dakota Prayer Book*..... 19 66
..... 59 66

Receipts for the month..... \$1,530 80
Amount previously acknowledged..... 31,534 01

Total receipts since Sept. 1st, 1877..... \$33,064 81

* Per Bishop Hare,

THE TREASURER FOR FOREIGN MISSIONS would respectfully remind those who have remittances to make that the books are to be closed for the fiscal year on the last day of August, 1878.

FOREIGN DEPARTMENT.

Committee for Foreign Missions.

The Rt. Rev. H. POTTER, D.D., LL.D., *Chairman.*

Rev. John Cotton Smith, D.D.,
" H. Dyer, D.D.,
" Charles H. Hall, D.D.,
" John A. Paddock, D.D.,
" E. A. Hoffman, D.D.,
" J. H. Eccleston, D.D.,
" Wm. R. Huntington, D.D.,

Rev. JOSHUA KIMBER, *Secretary,*
23 Bible House, New York.

Mr. F. S. Winston,
" Stewart Brown,
" Lemuel Coffin,
" Charles R. Marvin,
" Benjamin Stark,
" Thomas A. Tillinghast,
" Cornelius Vanderbilt,
" James M. Brown.

JAMES M. BROWN, *Treasurer,*
23 Bible House, New York.

SEPTEMBER, 1878.

THE LAMBETH CONFERENCE.

THE daily press and the Church papers have kept the Churchmen of America informed of the proceedings of this important assembly, so far as those proceedings have been published. There have been discussed several topics relating to the interests of the two Churches in the Foreign Missionary field. We see by the public prints that the Bishops of Ohio, Pennsylvania, and Shanghai took an active part in the deliberations with reference to "the relation to each other of Missionary Bishops and of Missionaries in various branches of the Anglican communion acting in the same country."

The annual commemoration services of St. Peter's Day, at St. Augustine's (Missionary) College, Canterbury, were attended by no less than fifteen Bishops of the American line, among whom was the Bishop of the Haitien Church. On this occasion the Bishop of Western New York was the preacher. The anniversary of the venerable Society for the Propagation of the Gospel was postponed until Thursday, June 27th, awaiting the arrival of the visiting Bishops. At the *conversazione* held in connection therewith, the Bishops of Ohio, Pennsylvania, Nebraska, Louisiana, Long Island, Albany, Central Pennsylvania, the Assistant Bishop of North Carolina, and the Bishops of Colorado and

Iowa all took part. Upon the succeeding day a Missionary conference was held at St. James's Hall, the Archbishop of Canterbury in the chair, when the Bishops of Ohio and Shanghai read papers bearing upon the Foreign Missionary work of this Church. Under date of London, June 28th, Bishop Schereschewsky writes:

"Most of my time is taken up in attending various meetings and services in connection with the Missionary societies here, and during next month (July) I shall be kept still busier in this direction."

It is pleasant, indeed, to add that before leaving England the Rev. Mr. Boone wrote:

"I have met the Primate and others of the English Church. I cannot complain of a want of attention, but rather testify to much kind and brotherly feeling towards even one simply a Missionary from far distant fields."

Surely the bringing together of the chief Pastors from the world over must be productive of much closer bonds among those who profess "One Lord, one Faith, one Baptism." It is, indeed, not the least encouraging sign that such great attention is given to the Missionary work. We can only say that we most heartily adopt as our prayer to God, the Apostle's words, "Let brotherly love continue."

DISINTERESTED TESTIMONY AS TO THE EFFICIENCY OF THE CHINA MISSION.*

CIRCUMSTANCES have thrown in our way this month much disinterested testimony with regard to the efficiency of the China Mission: we cannot refrain from giving it to our readers.

We place first a letter from A. A. Hayes, Jr., Esq. (formerly of the house of Olyphant & Co., of China), who for a number of years rendered (gratuitously) most valuable service as Treasurer of our Mission:

LETTER OF MR. HAYES.

No. 120 BROADWAY, NEW YORK,

June 21st, 1878.

MY DEAR SIR: . . . As an old resident in the East, I had been often asked about our Missionaries and their work, and was struck with the fact that my replies, conveying most naturally the sincerest praise and respect, were received by some worthy people with a sort of pleasurable surprise; the reason for which I discovered in the accounts which they had previously gathered from friends who had visited Asia. It thus came home to me that, without claiming for my opinions and statements any positive weight or authority, my long residence in China, and special opportunities of observation, would make them of value, certainly as compared with those of transient visitors; and that I ought, perhaps, to place them on record. I felt, moreover, that, having known a large majority of the prominent laymen in diplomatic, military and naval, professional and commercial life in China for the last twenty years, I might say that I did not believe there was one of them who would controvert my statements.

To know Mission work thoroughly one must understand the language, which very few residents do, and hardly a single visitor. To give an opinion even about it, on the knowledge possessed by most residents, and ninety-nine out of a hundred visitors, may be fairly said to savor of presumption. It is entirely possible to spend a decade of active business life in China without seeing a single Missionary, much less a Chinese convert; and it is only upon peculiar circumstances that I base the positive assertions by which I propose to stand. In all the years since 1858,

during a number of which I had the honor of holding a financial and advisory appointment from the Foreign Committee, I have known the members of our Mission well; and more devoted and efficient men and women never lived. Bishop Boone I regard as one of the most marked characters of this century. For "wisdom and understanding, counsel and ghostly strength, knowledge and true godliness," it seems to me that his name should stand with Heber's; nor do I know of anything in the life of Xavier to surpass the zeal and devotion, as yet unrecorded in song or story, of Bishop Williams, now of Japan. Bishop Schereschewsky has his episcopal record yet to make, but he has made the Church at home quite familiar with his educational plans, and he is the man to carry them out, if the needed pecuniary aid be given to him. The history of this Mission is a record of self-sacrificing performance of duty and of real heroism; and never in this world will it be known what an immense amount of good work has gone on around and radiated from the little church, the "Bishop's house," and the other Mission buildings at Shanghai. The Services of our holy Church are regularly held; the Sacraments and the rite of Confirmation regularly administered; the sick healed, and, with the assistance of the community, the hungry fed and the naked clothed.

The rare amount of good accomplished at the Shanghai Hospital and Dispensary alone would be evident to the most casual observer; but who can estimate its indirect and ulterior results in breaking down prejudices and preparing minds to receive instruction? . . .

Very truly yours,

A. A. HAYES, JR.

To this we add the following:

At a Missionary meeting recently held in Grace church, Jamaica, L. I., William G. Low, Esq., of Brooklyn, in the course of an address, read the following extracts from private letters of gentlemen connected with the United States Navy:

EXTRACT FROM A LETTER OF A NAVAL
OFFICER.

I AM more familiar with Missionary work

* Copies of this article will be furnished in any number without charge.

in China than in any other foreign land, and have met the Missionaries and seen more or less of their work in Canton, Swatow, Amoy, Foo Choo, Shanghai, Che Foo, Tientsin, and Pekin. I have met laborers from every denomination, and while the qualifications of many of them might be ignorantly criticised, yet I have found them—I cannot now think of an exception—men of zeal and earnestness, seemingly fully consecrated to the work, always exerting a good influence, and often accomplishing marvels in the changes they have effected in the lives and morals of people whose ways were fixed by the undeviating customs of a score of centuries . . . especially in Shanghai, where, by reason of a larger population of unchristian traders, the Missionary work seems to present more inconsistencies than it would among the natives solely.

I have seen a good-sized chapel filled with native communicants of the Episcopal Church. I never shall forget it. It was on a Christmas morning; and as I walked toward the chapel and heard familiar Christmas melody, I supposed the Morning Service of the foreigners, English and Americans, was not over; and when I opened the door and saw a room filled with Chinese, and the only foreigners present the Rev. Mr. Thomson and Mr. Schereschewsky, whose intimate acquaintance I had made some time before, I was surprised, and so devout a scene is rarely seen in the churches of our own land.

It must be remembered that every one of these communicants lost social caste in associating themselves with Christians; how much more, then, when they thus publicly profess themselves as Christians. . . . One of the persons present at this service was a young Chinaman who, I believe, is well known in their Church, Yung Kiung Yen, whose intimate acquaintance I was so fortunate as to make. He was a graduate of Kenyon College and one of the most cultivated persons I have ever known.

It seems to me that his conversion and adoption into the Ministry is one of the triumphs of Missionary labor, for he comprehended the seeming incongruities of the Christian religion as they present themselves to the intelligent Chinaman, with his splendid system of morals, and is able to meet them as no outsider could possibly do, and this he is doing.

It seems to me most important that those

who are selected for Missionaries, especially among the Chinese, should be men of the highest intellectual ability, keen perceptions, sound judgment . . . and not simply any men who offer themselves as laborers. . . . I am thoroughly convinced of the great good resulting from the work of Foreign Missions, but with greater care in the selection of Missionaries, and no sectarian partisanship, much more good could be done.

EXTRACT FROM A LETTER OF ANOTHER NAVAL OFFICER.

MISSIONARY labor in these days is not so full of trial and suffering as in former times. It consists more in teaching school than it used to, and the people among whom they labor are getting used to them and to their teachings. In fact it is hardly more trying than preaching at home.

I speak of the majority of cases according to my own impressions, and also judging of what Missionaries themselves have told me. . . .

I believe, if possible, that native Churches should be self-supporting. In several places in Japan they are so, or nearly so, and I think this is the case in a few Missions in China, but not to so great an extent.

The greatest obstacle to the progress of Christianity is the manner of life among the European residents—natives of Christian countries.

The majority of Christian believers visiting foreign Stations will, I believe, agree with us concerning the work done by Missionaries. I have met a very few who do not advocate Missionary work; but whose principal complaint is that Missionaries are treated too well, and live in too good houses (no better, by the way, than their own, it may be); adding that the money could be better spent, and their labors devoted to improve the condition of our own poor and ignorant people in our own cities. A very lame argument it seems to me for abolishing Foreign Missions. . . . Every one who believes that the command of Christ to His disciples, "Go ye into all the world," etc., was intended to be a command to those who should follow, must, I should think, believe it to be their duty to support Foreign Missions.

Continuing, Mr. Low said (as reported at the time):

All through my life I have been favored with especial opportunities for obtaining information in regard to the practical results of Missions in China and Japan, especially China.

My parents have both been in China, and at different times I have had brothers and cousins there, and all these, as well as many friends with whom I have had direct intercourse, and who have been in China and Japan themselves, bear testimony which corroborates all that I have been reading you from these naval officers' letters.

I would especially point out the terrible examples set by the mass of the English-speaking population, whose main object is to make money, and who find it much more difficult to live up to their profession there than at home. They, just as much as the Missionaries, are to the people of China representatives of a *Christian nation*, and the diversity between their way of life, their principles and morals, their business practices, and their nominal Christianity brings discredit upon the name of Christianity, and forms a great barrier to the advancement of the cause of CHRIST.

We must not be discouraged because the results seem slow in making their appearance. *The Churchman* of only a week or so ago recorded *surprising* results in India, in the district of Tinnevely, where labors have continued for years, and now suddenly the most wonderful results are manifested.

We must have system in all we undertake, as that is essential in all the great works of life. The people who are most familiar with China consider the prospective Missionary College the most hopeful thing ever undertaken in the way of Missionary labor, and most likely to produce grand results. Christianity has marched on for eighteen centuries. *To-day* it is established here, has moved westward across this broad land, and from the shore is looking still westward, and as surely will the march go on westward, and still westward, till this round world is girdled, and the work stands completed at Jerusalem.

ORDINATION OF A MISSIONARY.

ON Friday, June 28th, in the chapel of the Theological Seminary of Virginia, by the Rt. Rev. Francis McNeece Whittle, D.D., Bishop of the Diocese, Mr. CURTIS GRUBE, JR., (under appointment as Missionary to Africa) was ordained to the Diaconate.

MARRIAGE OF A MISSIONARY.

ON the 27th of July, in St. James' Church, Cambridge, Mass., by the Rev. Phillips Brooks, D.D., the Rev. THEODOSIUS S. TYNG (under appointment to the Japan Mission) and Miss IDA M., daughter of J. H. Drake, Esq.

MOVEMENTS OF MISSIONARIES.

THE BISHOP and Mrs. SCHERESCHEWSKY were, at last accounts, expecting to leave Marseilles about August 24th, and hoped to reach Shanghai about October 1st. Mrs. Schereschewsky had been somewhat out of health, but had rallied and seemed slowly to be regaining health and strength.

THE REV. WILLIAM J. BOONE, wife, and child reached New York July 29th, by the steamer "The Queen," of the National line. They propose to spend some time with relatives in Massachusetts and Vermont, after which—so far is his health restored—Mr. Boone

says that he shall be glad to meet engagements to present the work before congregations.

THE REV. SAMUEL R. J. HOYT, we are informed by the Rev. Dr. Nelson, under date of June 20th, arrived at Shanghai on the 12th of that month, after a brief visit, *en route*, to the Missionaries in Japan. He left for Wuchang by steamer of June 14th.

THE REV. THEODOSIUS S. TYNG and wife sailed, by the steamer "The Queen," for Liverpool, on Saturday, 3d ult. Mr. and Mrs. Tyng will remain some weeks in Europe, and then proceed by the Red Sea to Japan.

GREECE.

LETTER FROM MISS MUIR.

ATHENS, GREECE, July 12th, 1878.

REVEREND AND DEAR SIR: I am rejoiced to inform you that our school passed a most satisfactory examination last Saturday.

There were here two of the Inspectors of Public Schools, who took a deep interest in the examination, and at the close both expressed their high approbation of the school.

Circumstances obliged us to have our ex-

amination on Saturday this year, and I was somewhat afraid that our Jewish children might not be able to attend on that day; but all came, also many of the parents and several of our old pupils.

During the last session we have sold to the pupils in the school 238 copies of the Holy Scriptures. We have had 646 pupils under our tuition. The daily attendance has been very good.

It is very encouraging to us to be assured from time to time that not only the *parents* but the *people* highly appreciate our work.

Indeed, we are often made to feel and exclaim that "the LORD hath done great things for us; whereof we are glad."

The present number of scholars is 646, with nine teachers and three student teachers.

With kind regards, I remain,

Most respectfully yours.

AFRICA.

ADVICES from Africa since last writing are very meagre. Mr. Henry M. Parker, under date, Cape Mount, May 25th, 1878, writes:

"My health has not been good. . . . The Bishop has just come up from Cape Palmas. He looks rather worn, but does not complain. For two days and nights he has been exposed to rain, sun, and the dangers of the sea, with bad food and close quarters in a small half-decked boat. May God long spare him to his noble work."

We append a letter withheld last month for want of space:

LETTER FROM THE REV. S. D. FERGUSON.

CAPE PALMAS, LIBERIA, W. C. A.,

May 8th, 1878.

REV. AND DEAR BROTHER: We have enjoyed very interesting Lenten and Easter seasons. The week-day services, of which there were four, were, as a general thing, well attended. And during Passion Week devout worshippers joined every day in the solemn services. On Easter morning, before the sun was up, men and women were to be seen, Prayer Books in hand, wending their way to the house of God. That was a delightful service! "CHRIST our Pass-over" borne upon the gentle morning breeze, made fragrant with the flowers that decorated the sanctuary, seemed a richer, dearer anthem than ever. At half-past ten o'clock a crowded congregation listened to a sermon from Bishop Penick. The Bishop is looking as well as he did upon the first day of his arrival, notwithstanding the great mental strain he has had to endure in trying to set things in order. After the sermon, Messrs. Edward Hunte and James G. Monger, who had both arrived—one from Crozerville, Montserrado county, and the other from Sinoe—on the day before, were ordained Deacons. This is the third such service we have been privileged to have in St. Mark's Church since the Bishop came—three persons having been ad-

mitted to the Diaconate and two advanced to the Priesthood. May they all be endued with power from on high to preach CHRIST crucified and bear witness to His resurrection. A third service was held on Easter Day at half-past three o'clock in the afternoon, when the Sacrament of Baptism was administered and a sermon preached by one of the newly-ordained, the Rev. Mr. Hunte. The Rev. Mr. Monger read the Evening Prayer. Both of them have since gone to their fields of labor. May success attend them.

Yours faithfully.

Since the above was written the following very interesting letter from Bishop Penick has come to hand:

LETTER FROM BISHOP PENICK.

CAPE MOUNT, LIBERIA,

June 4th, 1878.

SINCE our breaking ground at this place the work has gone quietly on after the African style—that is, slowly and tediously; yet it has advanced so far that we hope to be in our own house and ready to take about twenty boys by the 15th of July. In order to do this we have to keep constantly and closely at common every-day routine work, felling trees, cutting and burning bushes, planting food, building houses, buying rice, potatoes, etc. This is Mission work, and it is not the kind to mould into interesting articles for periodical readers, ever listening for some "new thing." So should my letters prove dry, I beg that friends will just put themselves in my place, and remember that I write as a worker, not as a newspaper reporter. We have told what we think should be done, and now comes the doing of it.

With the force we now can command we can teach fifty boys, and we think we can get that number by the 1st of September. Their support will cost us \$25 per year each, and this is the need just now. By Christmas we

want, if possible, to have 100 children here. Their support will be \$2,500 per annum, and we will need for that number two new teachers. We are about ready for two or three lady teachers to start the girls' department. We can get on with the boys after a fashion, but none of our party of bachelors feel equal to the task of a girls' home and boarding-school. And now a few words as to the kind of women we need. We need practical, common-sense, hard working women, who are heroic enough to rejoice in doing plain everyday work for the LORD JESUS, and not become discouraged or down-hearted when they find Missions are full of every-day worries, and largely void of that sentimental romance with which day dreamers delight to clothe them. Send us such women, and there is plenty of work, glorious, CHRIST-like work for them here.

On last Sunday we saw the emigrant vessel being towed by an English steamer from Sierra Leone to Monrovia, and reports from Monrovia say nineteen died on the voyage out. I fear a very hard time awaits these emigrants, for they will be compelled to endure considerable inconvenience, if not privation, ere they get settled. People here are not in a condition to extend them the aid necessary to make them comfortable until they can get a start; but we must meet the issue as best we can, and do all in our power to make them Christians. I hear 200 of this ship-load will come to Cape Mount. If so, we will have our hands full.

We hope the communication from Monrovia here will be more frequent than heretofore, and thus enable us to receive our mails at least once a month.

As far as I can hear from the heathen, they appear still anxious to send us their children, but I am coming more and more to doubt everything here save what I see or know; for these heathen people will tell you anything they think is pleasing to you, without the slightest intention of ever doing it, or the faintest regard for the truth. I asked one the other day, "What do you do with a man caught in a lie?" "I tell him, 'You are a liar.'"

"What will he say?" "Why, he knows he is a liar, and will laugh." So they count it a nice joke to get off a cunning lie. All of this means work for us, and goes to confirm me in

my belief of the necessity of taking our scholars away from the influences of heathen towns as far as possible.

It is marvellous how easily and rapidly these people gather about us. Our household is not yet two weeks old, and we have two Americans, three Gedeboes, one Bassa, one New Cess, one German, one Congo, one Liberian, and one Vey. I mention this as it shows how easy it is to form a centre of influence, and the number of radiations from such a centre.

As more of the "bush" is cut away from our place, and thus giving a better view, I am more and more pleased, yea, delighted with it. The position is certainly a grand one. Magnificent old trees tower about us; beneath our feet on the west rests the little town of Robertsport, beyond which the deep blue ocean reaches away homeward; to the north-eastward the silvery lake, with its beautiful settings of emerald isles, calmly mirrors the gorgeous heavens; eastward the steady mountain, wrapt in its never-changing mantle of green, lifts its curved lofty brow high heavenward. It is certainly very fascinating to toil here to conquer the rudeness of nature, and bring out and harmonize all this loveliness. Every white member of our household tries to get from three to four hours a day wielding the axe, pulling the cross-cut saw, or plying the bush and brier-cutter. And this manual labor seems to conduce much to our health—hearty meals and nights of sweet, resting sleep follow. Too much mental labor is apt to bring on fever, while prudent manual toil appears to prevent it; for those of us who have worked most with our hands enjoy the best health.

We are passing through the much-talked-of rainy season, but I am glad to say it is not nearly so bad as I anticipated—a pretty sharp shower now and then, with about one steady rainy day in every ten, all of which we manage to endure with ease, if not to enjoy.

I would say to friends who intend sending us boxes to try and get them to us as soon after the 1st of October as possible, so that we may use their contents for laying in provisions: the harvest season beginning about that time, and running through January. We need everything that will buy food from the natives during these months

CHINA.

WE feel sure that there are many of our readers sufficiently interested in the personal trials and sacrifices of the representatives of the Church in the Foreign field, to wish to

be informed from time to time of such particulars as are of moment.

Under the general usage Mr. and Mrs. Thompson, of the China Mission, are now entitled to a leave of absence. So great, however, is the stress of work, that they have voluntarily relinquished this right for the present. Nevertheless the necessity remained that they should send two of their children

home for education. We doubt not that all parents will fully appreciate the cost of this separation. Under date of June 8th Mr. Thompson advises us that the children were to leave Japan by the steamer "City of Tokio" on July 1st. At the time of writing he was just starting with them for Japan, where they arrived on June 18th.

MEXICO.

For intelligence from this part of the foreign field we have been almost entirely dependent up to this time upon our very efficient auxiliary, "The Mexican-League" and its officers. We have this month, however, begun to receive direct advices of general interest from correspondents in Mexico. We give first an extract from a private letter of a person not in any way connected with our work. Speaking of one locality, Joquicingo, he says:

"They have a congregation of six hundred. The men, women, and children have worked with their own hands to build themselves a Church. They have now a fine building and have not had a dollar's assistance from abroad. Moreover, the six hundred includes nearly all [the population] of the little town. The Roman Catholic priest has been obliged to leave for want of occupation."

Further on he says:

"Yesterday I attended the services of the Chapel of San Francisco. Never in my life has my heart been so stirred and warmed. One poor Indian, clothed in rags and barefooted, mistook me for Dr. Riley, and hugged me to his heart. . . . He had walked in from a weary distance; he evidently had not seen Dr. Riley since his return."

Speaking of the small salaries for which these "good soldiers" are content to serve, he writes:

"The Rev. Mr. Maruri, an old 'comandante' in the army, receives only twenty-five dollars a month and out of that has to support himself, wife, and child. He has been offered a lucrative position in the Custom-house, but refused it."

Directly he continues:

"The self-sacrifice and devotion of these people is something wonderful, and I venture to say, without fear of contradiction, there is here a grander opportunity than ever before has been presented to the Protestant Episcopal Church in the United States to help on . . . a struggling sister Church. . . . May the

Holy Spirit move the hearts of the people of our Church not to deny a crust of bread to a starving sister. . . . She is reaching out imploring hands. Grasp them for Christ's sake."

We are more than glad to add here the following interesting communication to the Secretary for Foreign Missions from Mr. Albert E. Mackintosh, who acts as business agent for the Mexican Church:

LETTER FROM MR. A. E. MACKINTOSH.

MEXICO, July 3d, 1878.

DEAR SIR: I beg to call your attention to the following rapid sketch of the present condition of the Mexican Branch of the Church of Our Lord Jesus Christ militant upon earth.

The "Church of Jesus" in Mexico has grown into an important community of Christians who worship the Lord in spirit and in truth. Two Dioceses have been organized, one in the Vale of Mexico and the other with its centre in Cuernavaca. There are also other congregations in Nopala, State of Hidalgo, Puebla, and Vera Cruz, which form important centres for Christian work. A constitution has been formed by the Clergy which will give a very strong organization to the Church, at once establish its character throughout the country, and create unity of action in its thorough and earnest Christian work. There is also a remarkable and increased affection growing up daily for this Mexican Church amongst the Clergy and its members, which gives great importance to the religious reformation of the people, and promising hopes for the future. In fact the Mexican Church, in a very conservative way, is following the model of the primitive Christian Church, and keeping aloof from all distracting modern party questions, maintaining the unity of the Faith in the bond of peace with all integrity and ancient canonical order.

There are six ordained Presbyters, six persons who ought to be ordained, several other

candidates for the Ministry, and a lay-reader for each congregation. There are about 3,500 regular members and about as many more casual members who are not quite firm in the faith. The Rev. Dr. Riley's return has given fresh impulse to the work. The Chapel of St. Francis is very well attended by a regular congregation. There are three churches in the capital, the Church and Chapel of St. Francis, the Church of St. Joseph, and that in the ex-convent of St. Anthony, which must have cost in their time at least a million of dollars. Several congregations have built Houses of Prayer, according to the scanty means they possess. There are two Sunday-schools and six free schools in the Diocese of Mexico, and three in the State of Morelos. About twenty lay laborers are occupied in Christian work, and there is a printing-press which publishes the periodical called *La Verdad—The Truth*—every week.

The Mexican Church has always had to contend with pecuniary difficulties, as her members are poor, being chiefly artisans and country peasants. The late Mr. Theodore W. Riley and his son, the Rev. Dr. Henry Chauncey Riley, most generously protected the Church with large sums at the commencement of the work, and the latter, since his father's death, has continued to disburse all the funds required over and above the appropriations. He disinterestedly works without salary. This Church is now placed under the fostering care of the Foreign Committee of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America, who remit about two-thirds of the monthly expenses, which are inadequate to meet the present necessities of the work.* To carry out the work in an efficient manner, so as to meet the expenses of a Theological Seminary which Dr. Riley is organizing; of free schools for boys and girls; of a good boarding school for young ladies, a convenient house having been secured in a central point for the purpose and near the Church of St. Francis; to be able to maintain the Clergy with competent salaries, and to carry on other important Christian work, I think a round sum of \$25,000 per annum will be required.

* The appropriation is believed to be larger than the aggregate of the expenditure for any previous year; but a healthy work, until self-supporting, must be more and more costly because of its growth. The appropriation was made, however, in the full amount asked for by Dr. Riley.—Ed.

The Mexican Church will have to depend upon foreign financial aid for years to come, unless the Roman Catholic Clergy who would probably lead on several wealthy families towards a purer religion, listen to the voice of the Gospel, and join this reform movement. A man must have peace of mind in his home to be able to dedicate his whole time to study and to all the sacred duties of a clergyman, but this is impossible if he has always to be thinking how he can maintain himself and family. I consider the arrangement of the salaries of the Clergy a very important point for the future welfare of the Church, if the idea is to obtain an educated Clergy who will be apt to teach all classes of society.

The Rev. Dr. Riley, as Bishop-elect, has always supplied the extra amounts which have been required, but he ought to be relieved from this burden by all Christians who have the true faith at heart, as in fact he is now unable to carry it. If \$2,000 per month can be obtained as a permanent income for some years, I think the "Church of Jesus" may be placed on a good footing.

The "Church of Jesus" in Mexico, socially speaking, is of course still in a small minority as compared with the 9,000,000 nominal Roman Catholics, who hold their ground most tenaciously; but as regards other Protestant bodies the "Church of Jesus" has a decided majority of members. The people at large are nominally Roman Catholics; but indifference, infidelity, and spiritualism are increasing to an alarming extent, and are sadly corrupting Mexican society. The organization of this Church is more suited to the country than that of other denominations, which appear more like secular public assemblies, without ceremonies; and perhaps this may be the reason why the Latin race adheres so firmly to the Roman Catholic Church in Italy, Spain, and Spanish America, and even in France, where Protestantism makes such slow progress. A keen observer must soon find out that the sectarian spirit which has thwarted the progress of the Mexican Church from its very infancy has also prevented many Romanists from becoming Protestants. The Latin race requires a simple liturgical worship, combined with artistical and architectural taste in the church buildings, with good music and singing. . . .

We must always bear in mind that we are endeavoring to reform a Church which has held its sway in Mexico for more than three hundred

years, and no rapid progress can ensue until the Clergy put themselves at the head of the movement, as did the reformers of old in England; nevertheless the Mexican branch of the Church has done wonders, considering the fanaticism and opposition it has to contend with on all sides.

The Bible and Prayer Book are penetrating gradually into Mexican homes, and there is a decided spiritual regeneration silently going on among the people which will at length create a popular feeling in favor of this Mexican Church. As soon as the members of a family become firmly adhered to the Church a complete change comes over them; but when one only of the members leaves the errors of Rome, then he or she, as it may be, has to undergo all manner of trials and cruel persecutions; there are many such cases to relate which would fill pages. The Faith has been so engrafted in the souls of the members of the Church that many have died a martyr's death, without any retaliation whatever on the part of the surviving relatives, who pray on, in love for their enemies, trusting in their precious Saviour for their salvation; and therefore we see practical results among a people who have been involved in continual civil wars and who are by nature so bellicose. The poorer classes, which form the majority of this Church, become more charitable towards one another, and spiritually reformed in their manners and customs, and leave that low and unbecoming language which is so prevalent in Mexico; and, in fact, it can be stated that

the Mexican Church is gradually obtaining the spiritual regeneration of many of the people, which even the Roman Clergy are feeling. . . .

A commission has been named to complete the Liturgy already in existence, which has acted admirably to lead the Romanists out of their errors. The commission is composed of the following members: The Rev. Dr. H. C. Riley, and the Rev. Messrs. P. G. Hernandez, T. Valdespine, I. Maruri, J. L. Perez, and J. Medina, all ordained Presbyters; and I trust this question, and that of the consecration of Bishops, will before long be decided, so that when the Cathedral is opened for public worship the Mexican Church may be a permanent organization which will not be subject to any further changes. . . .

This little band of faithful Christians exclaim, with a Macedonian cry, to their fellow-laborers in the Lord's vineyard of North America and Great Britain, Help us to proclaim the blessed SAVIOUR throughout this land, where so many souls—under the shadow of a spiritual death—are perishing! The members of this branch of the Church, in all their poverty, persecution, and tribulations, endeavor to follow the advice of the Apostle St. Paul to the Hebrews: "*Let us run the race that is set before us, looking unto JESUS, the Author and Finisher of our Faith; Who, for the joy that was set before Him, endured the Cross, despising the shame, and is set down at the right hand of the throne of God.*"

Yours very truly and respectfully.

ACKNOWLEDGMENTS

OF THE COMMITTEE FOR FOREIGN MISSIONS.

N. B.—With all remittances the name of the Diocese and Parish should be given. Checks, Drafts, and Money Orders should always be made payable to the order of JAMES M. BROWN, Treasurer, and sent to him, *23 Bible House, New York*. All Money Orders should be drawn NOT on New York, but on STATION D, NEW YORK. Remittances in Bank Notes are not safe unless sent in REGISTERED Letters.

The Treasurer of the Committee for Foreign Missions acknowledges the receipt of the following sums from June 1 to July 1, 1878.

ALBANY.		CENTRAL NEW YORK.	
<i>Albany</i> —St. Paul's, a member, for "Mrs. Emily L. Hewson" Sch'p. Hoffman Inst.	\$75 00	<i>Auburn</i> —St. Peter's.....	\$160 40
<i>Morley</i> —Trinity Ch'l.....	5 00	<i>Canastota</i> —Mission, B. F. H., for Mexico.....	52
<i>Port Henry</i> —Christ Ch.....	10 87	<i>Oneida</i> —St. John's, 2 M. Boxes.....	1 31
	90 87		162 32
CALIFORNIA.		CENTRAL PENNSYLVANIA.	
<i>San Francisco</i> —R. B. Sanchez, for F. M. F....	1 00	<i>Harrisburg</i> —St. Stephen's.	5 00

<i>Lancaster</i> —Miss H. K. Benjamin, for Bp. Penick's work.....	7 20	<i>Longwood</i> —Ch. of Our Saviour, thro' Wo. Aux., of which for "Longwood" Sch'p, Duane Hall, \$50; Mexico, \$6.80.....	63 60
<i>Philipsburgh</i> —St. Paul's, M. Box 8532.....	8 50	<i>Milville</i> —St. John's, Miss'y Penny Col.....	1 09
<i>Pottsville</i> —West End S. S.....	1 50	<i>Newton</i> —Grace, thro' Wo. Aux., for "Grace Ch." Sch'p, Bridgman Memo. School.....	25 00
<i>Wellsborough</i> —St. Paul's.....	8 57	<i>Southborough</i> —St. Mark's, of which Miss'y Penny Col. 98c.....	10 98
CONNECTICUT.		<i>Webster</i> —Reconciliation, Miss'y Penny Col.....	2 44
<i>Greenwich</i> —Byram Chapel.....	1 51	<i>Wellesley</i> —Wellesley College Miss'y So.....	3 64
<i>Hartford</i> —Christ Ch., Mrs. Chester Adams, \$15; M. Box, \$1.75.....	16 75	<i>Wilkinsonville</i> —St. John's, Miss'y Penny Col.....	2 12
Interest on A. & W. note.....	123 64	<i>Worcester</i> —All Saints', Miss'y Penny Col.....	2 96
<i>Wethersfield</i> —Trinity.....	5 00		265 72
	146 90	MICHIGAN.	
DELAWARE.		<i>Alma</i> —M. Box 8598.....	1 50
<i>Christiana Hundred</i> —Christ Ch.....	40 00	MINNESOTA.	
<i>Wilmington</i> —Rev. R. H. Latrobe, Jr., for sufferers by China famine.....	5 00	<i>Blue Earth City</i> —Ch. of the Good Shepherd, S. S. Lenten off'g.....	87
	45 00	NEW HAMPSHIRE.	
EASTON.		<i>Nashua</i> —Ch'l of the Good Shepherd, of which S. S. Lenten off's, \$6.03.....	7 91
<i>Queen Anne Co., Church Hill</i> —St. Luke's Par., Centreville—St. Paul's, for Bp. Penick's work.....	2 00	NEW JERSEY.	
	1 25	<i>Burlington</i> —St. Mary's Hall, for "St. Mary's Hall" Sch'p, Bridgman Memo. School.....	50 00
	3 25	<i>Elizabethtown</i> —A. V. M.....	11 75
ILLINOIS.		<i>Mt. Holy</i> —Trinity.....	7 05
<i>Freeport</i> —Zion.....	1 28	<i>New Brunswick</i> —St. John the Evangelist, S. S. M. Boxes.....	10 43
<i>Lockport</i> —"E. T. M.," for Bp. Penick's yacht.....	1 00	<i>Red Bank</i> —Trinity.....	7 41
	2 28		86 64
INDIANA.		NEW YORK.	
<i>Ft. Wayne</i> —Evelyn Bond.....	3 05	<i>Bedford</i> —St. Matthew's, thro' Wo. Aux., for Miss Nelson's salary.....	6 60
<i>Indianapolis</i> —St. Paul's Cathedral, Wo. M. Ass'n, for Miss Eddy's salary.....	75 00	<i>New York (Riverdale)</i> —Christ Ch. Ch. of the Beloved Disciples, M. Box 16569.....	2 50
<i>Richmond</i> —"K.," for sufferers by China famine.....	10 00	St. Paul's Ch'l, S. S., Infant Class, for China and Africa.....	35 00
LONG ISLAND.		"B.," thro' Wo. Com. on Work for F. M., for "Susan M. Schereschewsky" Sch'p, Miss'y Coll., China.....	500 00
<i>Bay Ridge</i> —Christ Ch., Mission League.....	60 00	"Mrs. J. M.".....	100 00
<i>Brooklyn</i> —Ch. of the Redeemer, for Bp. Penick's yacht.....	15 00	<i>Pelham</i> —Christ Ch., of which for "Willie Edgar" Sch'p, Japan, \$40; for Miss Eddy's salary, \$43.25.....	83 25
<i>Jamaica</i> —Grace, 6 M. Boxes, \$15.55; "Venice," \$4.....	19 55	<i>Pelhamville</i> —Ch. of the Redeemer, for Miss Eddy's salary.....	3 75
	94 55	<i>Poughkeepsie</i> —Ch. of the Holy Comforter.....	46 73
MAINE.		<i>Rhinecliff</i> —Ascension, Wm. T. Veitch, for Africa.....	1 00
<i>Eastport</i> —Christ Ch.....	4 11	<i>Rye</i> —Christ Ch., Wo. Miss'y Asso., for Trav. Exp. Wm. Hall, \$92.03; for "Hope" Sch'p, Duane Hall, \$40; for "C. Jay" Sch'p, Miss'y Coll., China, \$20.....	152 03
MARYLAND.		<i>White Plains</i> —Grace S. S.....	24 84
<i>Anne Arundel Co., St. James' Par.</i>	22 50		955 20
<i>Baltimore Co., Reisterstown Par.</i> —St. Michael's, 5 S. S. children of Green Spring Valley.....	1 25	NORTH CAROLINA.	
<i>Baltimore</i> —St. Peter's, Ladies' F. M. So., for Jaffa.....	25 00	<i>Asheville</i> —Freedmen's Ch'l.....	2 00
St. Thomas.....	2 75	<i>Hillsboro</i> —St. Matthew's.....	2 35
<i>Frederick Co., Petersville</i> —Mrs. L. E. G.....	5 00	<i>Lenoir</i> —St. James'.....	1 17
<i>Harford Co.</i> —Grace Ch'l. \$10; Mrs. Allibone, \$2, for "David Preston" Sch'p., Japan.....	12 00		5 52
St. Mary's.....	20 00	NORTHERN NEW JERSEY.	
<i>Prince George Co., St. John's Par.</i> —M. Boxes, of which for Mexico, \$2 10.....	14 06	<i>Bayonne</i> —Trinity, Young Ladies' F. M. So., for Miss Fay's salary.....	30 00
<i>Washington Co., Hagerstown, St. John's Par., For Mexico.</i>	5 00	<i>Jersey City</i> —St. John's.....	3 00
	107 56	St. Matthew's Free Ch., M. Box.....	1 88
MASSACHUSETTS.			34 88
<i>Boston</i> —Trinity, thro' Wo. Aux., for "Christian Renton Loring" Sch'p, Bridgman Memo. School.....	12 50	OHIO.	
<i>Boston Highlands</i> —St. James, thro' Wo. Aux., for "Marion Percy Browne" Sch'p, Emma Jones Girls' School.....	50 00	<i>Cleveland</i> —St. Paul's, thro' Wo. Aux., for F. M. P.....	5 50
<i>Cambridge</i> —Christ Ch., thro' Wo. Aux., for Ins. Rev. T. S. Tyng, \$12.50; Sch'p, Jane Bohlen Memo. School, \$14.85.....	27 35	<i>Hudson</i> —Christ Ch.....	2 00
St. James', thro' Wo. Aux., for Ins. Rev. T. S. Tyng.....	12 50	<i>Mansfield</i> —Grace, of which for Mexico, \$10; for Miss'y Coll., China, \$25.....	35 00
St. John's, thro' Wo. Aux., for Ins. Rev. T. S. Tyng.....	12 50	<i>Peninsula</i> —Bethel.....	1 60
St. Peter's, thro' Wo. Aux., Ins. for Rev. T. S. Tyng.....	12 50		44 10
<i>Clinton</i> —Ch. of the Good Shepherd.....	1 54	* In the August number the amount credited to Riverside, Christ Ch., should have been credited to this parish, and designated for Africa.	
<i>Hyde Park</i> —Christ Ch., thro' Wo. Aux., for Sch'p, Duane Hall.....	25 00		

PENNSYLVANIA.

Doylestown—St. Paul's S. S., for Mexico.....	4 00
Lower Merion—St. John's.....	101 23
Philadelphia—Atonement.....	23 47
Ch. of the Good Shepherd S. S.....	94
(Frankford)—St. Mark's.....	456 86
* (Oxford Ch.)—Trinity, of which for current expenses Miss'y Coll., China, \$100; for Japan, \$150; for Mexico, \$50.....	700 00
"H. J. R.".....	50 00
Episcopal Hospital Mission, thro' Wo. Com. on Work, for Foreign Missionaries, by Mrs. Phelps.....	9 00
Ladies, thro' Wo. Com. on Work, for F. Missionaries.....	5 00
	1850 50

PITTSBURGH.

Pittsburgh—St. Andrew's, Young Ladies' So., for Sch'p, Miss'y Coll., China.....	87 00
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SOUTH CAROLINA.

Rock Hill—Ch. of Our Saviour.....	4 00
Yorkville—Ch. of the Good Shepherd.....	5 10
	9 10

SOUTHERN OHIO.

Athens—Mission, for work of Bp. of Shanghai. Cin. innati (Mt. Auburn)—Ch. of Our Saviour. Alex. H. McGuffey's family M. Box, at discretion of Bp. Penick.....	50
Delaware—St. Peter's S. S., for Bp. Penick's work.....	4 70
Piqua—St. James' S. S., for Bp. Penick's yacht.....	28 25
	18 88
	17 12
	69 45

TENNESSEE.

Nashville—Christ Ch.....	12 50
Galveston—"A friend in Texas," for work of Bp. of Shanghai.....	6 85

VERMONT.

Burlington—St. Paul's.....	5 00
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VIRGINIA.

Albemarle Co., Charlottesville—† Christ Ch., of which for Africa, \$40.....	50 00
Cobham—M. Box 5589, for Jaffa.....	2 50
Alexandria Co., Alexandria—Christ Ch., Young Ladies' M. So., for R. H. McKim Sch'p, Duane Hall.....	20 00
Theo. Sem. of Va., M. So., for "Theo. Sem." Sch'p, Duane Hall, \$37.50; for "Theo. Sem." Sch'p, Hoffman Inst., \$37.50.....	75 00
Dinwiddie Co., Petersburg—Grace, Wo. M. So., for "C. J. Gibson" Sch'p, Girls' School, Cape Palmas.....	10 00
Frederick Co., † Touro Par.....	11 00
Henrico Co., Richmond—Christ Ch. S. S., thro' Wo. Aux., for Jaffa.....	11 66
New Kent Co., White House—M. Box 15635.....	2 25
Norfolk Co., Norfolk—Christ Ch.....	10 00
St. Luke's, of which for Mexico, \$5; M. Box 14252, \$4.50.....	9 50
Wo. M. Assn., for Jaffa.....	25 00
Pittsylvania Co., Chatham—Emmanuel, for "Emmanuel" Sch'p, Boone Memo. School, as follows: S. S., \$11.01; 9 M. Boxes, \$6.70.....	17 71
Miscellaneous—"W.".....	10 00
	254 62

* In the August number the contribution of \$150 credited to this church, should have been credited simply to the Rev. E. Y. Buchanan.

† Contributions toward the support of Mr. Henry M. Parker, Africa, by parishes of Piedmont Convocation,

WESTERN MICHIGAN.

Evart—St. John's.....	79
Farwell—Trinity.....	89
	1 68

WESTERN NEW YORK.

Geneva—St. Peter's.....	60 42
Mt. Morris—Jane Gray School Miss'y So., for Emma Jones Girls' School.....	5 00
Rochester—St. Luke's, for Mexico.....	30 77
	96 19

WEST VIRGINIA.

Jefferson Co., Norburn Par.—Christ Ch.....	16
St. Andrew's Par.—Grace, of which Rev. James Grammer, for China, \$6.15; Mrs. N. Goldsborough, for China, 25c.; S. S., for Jaffa, \$27.37; 3 M. Boxes, \$3.30.....	39 31
St. Bartholomew's.....	53
Monroe Co., Union, All Saints' Par.—For Miss Fay's work.....	6 00
	46 00

MONTANA MISSION.

Ft. Keogh—Mrs. R. S. Baldwin, for work of Bp. of Shanghai.....	5 00
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WESTERN TEXAS.

Seguin—St. Andrew's.....	1 65
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NORTHERN CALIFORNIA.

Petaluma—St. James'.....	6 00
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LEGACIES.

Conn., Hartford—Estate of Chester Adams....	2,335 00
N. Y., New York—Estate of Mrs. P. Bedell, for sufferers by China famine, at discretion of Miss Fay.....	120 00
R. I., Bristol—Estate of Mrs. Lydia S. French.....	3,211 54
	5,666 54

MISCELLANEOUS.

Mexican League, of which for repairs on Ch. of San Francisco, \$1408; for printing Mexican Prayer Books, \$35.....	2,147 45
U. S. Coupons.....	411 30
2½ per cent. Div. on 13 shares U. N. J. R. & C. Cos' Stock.....	32 50
Div. on 2 shares Mechanics Nat. Bank of Baltimore.....	6 00
Atlantic Marine Ins. Co. Scrip.....	38 55
"M. Box".....	26 00
"H. S. H.," M. Box, for Africa.....	6 00
"Blank".....	5 00
"Cash".....	4 00
	2,676 80

Receipts for the month.....	\$12,473 88
Amount previously acknowledged.....	121,738 08
Total receipts since September 1st, 1877.....	\$134,211 96

ANALYSIS OF RECEIPTS.

For "Specials" (of which for Mexico, \$6,480.72; for Miss'y Coll., China, \$13,049.36).....	\$22,531 41
For Investment (from Legacies).....	6,000 00
Work of the Com. for Foreign Missions (of which from Legacies, \$17,836.66).....	105,680 55
Total.....	\$134,211 96

NOTE.—The amount acknowledged in the August member for Outfit, etc., of Mr. Hall, by the hand of Miss Leavitt, should have been also designated "Thro' Wo. Aux."

The Treasurer of the LEAGUE in Aid of the "MEXICAN BRANCH of the CHURCH," Miss M. A. STEWART BROWN, acknowledges the receipt of the following sums from July 1st to August 1st, 1878:

ALBANY.

Albany—Miss A. E. Tweedle, for repairs of St. Francis' Ch., Mexico.....	\$100 00
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Troy—St. John's.....	\$18 00
St. John's B. S.....	25 00
	143 00

CONNECTICUT.		PENNSYLVANIA.	
<i>Stratford</i> —The Ladies' Society of Christ Ch., through A. S. Millett (Secretary).....	11 00	<i>Philadelphia</i> —Branch League, thro' Mrs. J. O. Morgan, Whitsun offering of St. Luke's, Germantown.....	58 19
GEORGIA.		RHODE ISLAND.	
<i>Marietta</i> —Mrs. M. C. Bolan.....	5 00	<i>Wickfork</i> —St. Paul's.....	3 00
MASSACHUSETTS.		WESTERN VIRGINIA.	
<i>Charlestown</i> —St. John's.....	24 31	<i>Charlestown</i> —Ladies' Mexican League of Zion Ch.....	15 00
NEW YORK.		Receipts for the month.....	\$1,434 19
<i>New York</i> —Mrs. C. L. Spencer, for repairs of St. Francis' Ch., Mexico.....	500 00	Amount previously acknowledged.....	7,367 45
J. Pierpont Morgan, for repairs of St. Francis' Ch., Mexico.....	500 00	Total.....	\$8,801 64
Stewart Brown, for repairs of St. Francis' Ch., Mexico.....	358 00		
	1358 00		

FOREIGN STATIONS.

WESTERN AFRICA.

RT. REV. C. CLIFTON PENICK, D.D., Miss'y Bishop. <i>Cape Mount, Cape Palmas District.</i>	
Rev. S. D. Ferguson (Liberian).....	<i>Cape Palmas.</i>
Rev. R. H. Gibson (Liberian).....	<i>Caralla.</i>
Rev. M. P. Valentine (Native).....	<i>Cape Palmas.</i>
Rev. Wm. Allan Fair.....	<i>Hoffman Station.</i>
Rev. O. E. Shannon (Native).....	
Rev. Curtis Grubb, Jr.....	<i>Cavalla.</i>
H. W. Dennis, M.D. (Native), Miss'y Physician.....	
Mr. H. A. Hall, Jr.....	
Miss Mary E. Savery.....	<i>Orphan Asylum, Cape Palmas.</i>
Mrs. Fair.....	
Mrs. S. J. Simpson (Liberian), Teacher.....	
Mrs. Ann Toomey ("), Orphan Asylum, ".....	
Samuel Boyd (Native) Teacher.....	<i>Fisherton.</i>
G. T. Bedell ".....	<i>Rockton.</i>
Alonso Potter ".....	<i>Hoffman Station.</i>
John Farr ".....	<i>Half-Craway.</i>
B. B. Wisner ".....	<i>Rockbookah.</i>
Richard Killen ".....	<i>Gideyatabo.</i>
A. H. Vinton ".....	<i>Cavalla.</i>
E. W. Apple ".....	
Thomas C. Brownell (Native), Teacher.....	

Sinco and Bassa District.

Rev. L. L. Montgomery (Liberian).....	<i>Bassa.</i>
Rev. J. G. Monger.....	<i>Sinco.</i>

Monrovia and Cape Mount District.

Rev. Edward Hunte (Liberian).....	<i>Quay's Town.</i>
Mr. Henry M. Parker.....	<i>Cape Mount.</i>
J. W. Y. David, M.D. (Liberian) Miss'y Physic'n.....	
Also three Student Teachers.	

CHINA.

Rt. Rev. SAMUEL I. J. SCHERESCHESKY, D.D., Missionary Bishop.	
Rev. Robert Nelson, D.D.....	<i>Shanghai.</i>
Rev. Elliot H. Thomson.....	
Rev. W. J. Boone.....	<i>Wuchang.</i>
Rev. S. R. J. Hyle.....	
Rev. Kong Chai Wong.....	<i>Shanghai.</i>
Rev. Yung Klung Yen, M.A.....	<i>Hankow.</i>
Rev. Hoong Neok Woo.....	<i>Shanghai.</i>
Rev. Wm. S. Sayres.....	
Rev. Daniel M. Bates, Jr.....	<i>Wuchang.</i>
A. C. Bunn, M.D., Missionary Physician.....	<i>Shanghai.</i>
Mr. Soong-Lieu Dzung.....	
Mrs. Schereschewsky.....	
Mrs. Nelson.....	
Mrs. Thomson.....	
Mrs. Boone.....	<i>Wuchang.</i>
Mrs. Sayres.....	

PENNSYLVANIA.

<i>Philadelphia</i> —Branch League, thro' Mrs. J. O. Morgan, Whitsun offering of St. Luke's, Germantown.....	58 19
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RHODE ISLAND.

<i>Wickfork</i> —St. Paul's.....	3 00
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WESTERN VIRGINIA.

<i>Charlestown</i> —Ladies' Mexican League of Zion Ch.....	15 00
Receipts for the month.....	\$1,434 19
Amount previously acknowledged.....	7,367 45
Total.....	\$8,801 64

China—(Continued.)

Mrs. Bates.....	
Miss Lydia M. Fay.....	<i>Shanghai.</i>
Miss Mary C. Nelson.....	
Also forty-seven Catechists and Teachers.	

JAPAN.

RT. REV. C. M. WILLIAMS, Missionary Bishop.....	<i>Tokio.</i>
Rev. A. R. Morris.....	<i>Osaka.</i>
Rev. J. Hamilton Quinby.....	<i>Tokio.</i>
Rev. William B. Cooper.....	
Rev. Clement T. Blanchet.....	<i>"</i>
Rev. Theodosius S. Tyng.....	
Rev. Isaac K. Yokoyama.....	<i>Tokio.</i>
Henry Laing, M.D., Missionary Physician.....	<i>Osaka.</i>
Mrs. Cooper.....	<i>Tokio.</i>
Mrs. Blanchet.....	
Mrs. Tyng.....	
Miss Ellen G. Eddy.....	<i>Osaka.</i>
Miss Florence R. Pitman.....	<i>Tokio.</i>
Also eleven Catechists and Teachers.	

GREECE.

Miss Marlon Muir, with twelve assistant teachers (Greek).....	<i>Athens.</i>
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HAITI.

The following Clergy of the Church in Haiti are sustained by the Board of Managers:

RT. REV. J. THEODORE HOLLY, D.D.....	<i>Port-au-Prince.</i>
Rev. St. Denis Bauduy.....	
Rev. Julien Alexandre.....	<i>Buteau.</i>
Rev. Pierre E. Jones.....	<i>Jeremie.</i>
Rev. Charles E. Benedict.....	<i>Cayes.</i>
Rev. John Elisee Salomon.....	<i>Anse a Veau.</i>
Rev. Pierre Louis Benjamin.....	<i>Gonaives.</i>
Rev. Louis Duplessis Ledan.....	<i>Torbeck.</i>
Rev. Alexander Battiste.....	<i>Port-au-Prince.</i>
There are besides, one Presbyter, three Deacons, nine Lay Readers, and ten Teachers.	

MEXICO.

Rev. HENRY CHANCEY RILEY, D.D., Bishop Elect, Mexico.	
Rev. PRUDENCIO G. HERNANDEZ, Bishop Elect.....	<i>Mexico.</i>
Rev. I. Maruri.....	
Rev. J. L. Perez.....	
Rev. T. Valdespino.....	
Rev. J. Medina.....	
Prof. P. Rhodakanty.....	<i>Theological School, Mexico.</i>
Mrs. Herman Hooper.....	<i>Orphan Asylum.</i>
Miss Grut.....	

There are besides, six Candidates for Holy Orders and seventy or eighty other Lay Readers. (The Lay Readers, other than the Candidates, render voluntary service) There are also two Assistant Teachers in the Orphan Asylum.

Committee for Foreign Missions.

RT. REV. HORATIO POTTER, D.D., LL.D., Chairman.

Rev. John Cotton Smith, D.D.,	Rev. J. H. Eccleston, D.D.,	Mr. Charles R. Marvin,
Rev. H. Dyer, D.D.,	Rev. Wm. R. Huntington, D.D.,	Mr. Benjamin Stark,
Rev. Charles H. Hall, D.D.,	Mr. F. S. Winston,	Mr. Thomas A. Tillinghast,
Rev. John A. Paddock, D.D.,	Mr. Stewart Brown,	Mr. Cornelius Vanderbilt,
Rev. E. A. Hoffman, D.D.,	Mr. Lemuel Coffin,	Mr. James M. Brown.

REV. JOSHUA KIMBER, Secretary, 23 Bible House, New York.

JAMES M. BROWN, Treasurer, 23 Bible House, New York.

WOMAN'S WORK.

Communications relating to this Department should be addressed,

MISS JULIA C. EMERY, *Secretary Woman's Auxiliary,*

21 Bible House, New York City.

MEETING OF THE WOMAN'S AUXILIARY TO THE BOARD OF MISSIONS.

A MEETING of the Woman's Auxiliary to the Board of Missions may be expected on Wednesday, October 9th, from 11 to 2 o'clock, in Grace Chapel Rooms, East Fourteenth street, between Third and Fourth avenues,

New York city. All members of the Auxiliary and other ladies interested in the Missionary work of the Church are cordially invited to be present.

JULIA C. EMERY, Secretary.

A MEETING OF THE WOMAN'S AUXILIARY.

THE Fourth General Meeting of the Woman's Auxiliary to the Board of Missions was held in Boston on the 12th of October, 1877, before the passage of the Canon by General Convention which made that Convention thenceforth the Board of Missions of the Church. On this account the Auxiliary could take no action with reference to the new arrangement.

At the Third General Meeting, however, it had been resolved that a General Meeting of the Auxiliary be held annually at the time and place of Meeting of the Board of Missions. As the next Meeting of the Board of Missions will not now occur till the next session of General Convention, in the fall of 1880, the Fifth General Meeting of the Auxiliary is deferred to that time.

It is purposed, however, to hold a Meeting in New York somewhat similar, though necessarily more local in character, at the time of the Missionary Meetings called by direction of the Board of Managers. This Meeting will be simply for the statement and discussion of plans. No reports will be read, save the Annual Report of the General Secretary, but papers may be expected from different Diocesan Officers of the Auxiliary bearing upon matters connected with organization, methods of working, modes of awakening and sustaining interest, etc.

It is hoped that as many officers and members of the Auxiliary as can do so will attend this Meeting, and also any other ladies interested in Missionary work who may happen to be in the city.

LETTERS OF ACKNOWLEDGMENT.

EVERY year, in return for the Missionary boxes sent out by the members of the Auxiliary, letters of grateful and affectionate acknowledgment are received, some of which we give in our department this month, hoping they may move other branches to take up this pleasant and most useful work.

LETTER FROM INDIANA.

December 26th, 1877.

MY DEAR MISS —: Your letter was received December 15th, with five dollars enclosed, and the tidings that your barrel of good-will, with its precious fruits, had been sent on its mission. It came in good condition on the 21st inst. Not being very well, and having two Christmases to prepare for and superintend, I have delayed an acknowl-

edgment to this first moment of comparative leisure.

When the drayman rolled the great barrel, or rather hogshhead, up to the door, we could think of nothing but the good old New England proverb, "Our ship has come in."

I suppose we ought not to doubt the truth of the inspired words, "that it is more blessed to give than to receive"; but if it be so, there is a society of ladies in old Trinity Church, —, whose hearts are full of joy. Like St. Paul to the Thessalonians, we can say, "We are bound to thank God alway for you, as it is meet, because your faith groweth exceedingly, and the charity of every one of you aboundeth." May you realize the fulness of the Divine promise, "He that watereth others shall be watered also himself."

We have never received so rich a gift before, and it comes at a time when we can fully appreciate it. All the garments for myself, the boots included, are a perfect fit, with only one exception, and that, the tailor says, can be easily remedied. The clothing and shoes for my wife and the girls are all right, the former needing scarcely any alteration, and the material they know how to put in shape for themselves; indeed, as I write, the sewing-machine is hard at work.

And the books and magazines, I thank you most heartily for them. I doubt if Elijah was so joyful over his barrel as were we. The freight and cartage were just \$3, so we are \$2 ahead even in the money gift.

Ladies, we all thank you, and pray that "God will supply all your needs according to His riches in glory by CHRIST JESUS," and that all your life may be as happy as you have made ours this Christmas-tide.

Very gratefully yours.

LETTER FROM NORTH CAROLINA.

May 24th, 1878.

MY DEAR MISS EMERY: I write to acknowledge and express my unfeigned thanks for the receipt of my boxes. They have been a long time reaching us, owing, principally, to the want of freighting facilities between this place and —, where some of the boxes were delayed nearly two months.

The only direct communication between this place and —, a distance by water of eighty-five miles, is by sail-boats, which ordinarily run quite frequently and regularly; but as there is no produce here to ship this year, the boats that usually ply between the two places are employed elsewhere, and the consequence is there is very little commercial intercourse between them. Hence our difficulty in getting the goods brought down to us.

Save two of my sons we are all, I am thankful to say, pretty well supplied with clothing. A thousand thanks to all who have labored so faithfully and so lovingly in our behalf. I have been through some close places during the twenty-two years of my ministerial life, but have found none closer than the one last passed, when these boxes came. Therefore our gratitude to the many busy hands and loving hearts that have so generously and nobly contributed to our comfort is simply inexpressible. May He who is the Author and Rewarder of all good reward you all more than you know how to ask.

Most faithfully and thankfully yours.

LETTER FROM A MISSIONARY'S WIFE, MISSOURI.

February 4th, 1878.

MISS — AND OTHERS:

MY DEAR YOUNG LADIES: The anxiously awaited box reached us Saturday afternoon, and I cannot begin to express our joy and happiness. You can never know the great pleasure that was ours on opening that dear box, for each and every article was so well chosen, nicely made, and of such good material. I beg you will accept many thanks from grateful, happy hearts. I wish you could have looked in on us unpacking our box, and heard our exclamations of delight; you would have found that not only little Annie was beside herself with gladness, but others also.

Young ladies, never again feel discouraged about this work, for you have done well, no one could have done better. I think you understand nicely how to send boxes to Missionaries, and long may you be interested in such loving work. I am sure that no apology is ever necessary for such a box as you sent us.

You say, in closing your letter, that you will be anxious to hear from us in regard to the little you could send. I do so wish you could know how much that box was to us, but words fail me when I would tell you.

Each article of clothing was so nice. If I had had the material I could not have taken the time to make the things so nicely, for I have no machine, and it takes me a long while to do a very little. I thank you again and again for the pretty dresses, beautiful, comfortable, and all the other articles. I wish you could see my little Annie's face in her blue cap. My husband assures me he will write for himself with regard to his handsome suit.

And this was your first box! I would have thought you very experienced, though this is only the second box we have ever received. My husband works hard, and of course I think he deserves your nice, good gifts; but I fear I do not deserve such kindness as you dear young ladies have shown me. May God bless you all in your good work. I shall think of your society often, and feel a great interest in you. I must not forget to tell you that little Annie also has a very grateful heart, and wishes she could see the dear ladies who were so good to us. She says, "Please give them my love, and kisses for that nice doll."

With good wishes and love for you all, believe me your sincere friend.

LETTER FROM MISSISSIPPI.

May 28th, 1878.

MISS JULIA C. EMERY:

MY DEAR FRIEND: On my return home last week from our annual Diocesan Council I found the box sent me by the — Branch of the Woman's Auxiliary to the Board of Missions, and beg to render my sincere thanks for your kindness in committing the letter containing the statement of my needs to such efficient and generous hands.

The ladies have gone beyond my suggestions, and have most liberally supplied both present and prospective wants in the way of clothing for myself and niece, and also bed and table linen.

To a Missionary ministering to a very poor people, such substantial tokens of Christian sympathy and kindness greatly help to cheer and encourage him in his work, and relieve him of a burden of care and anxiety which otherwise would greatly perplex and oppress him.

A box of tea accompanying the larger box is very highly appreciated as a luxury difficult to get here, and of which our supply had just failed.

And what I was even more anxious about than my own personal wants was a supply of Prayer Books and Hymnals for our church when finished, as we expect it soon will be. This special need has been generously supplied, so that strangers in our church may always find Prayer Books and Hymnals in their seats, and I trust will learn to use them, as has been the case with the larger part of our present congregations.

With a church completed and becomingly furnished there is good prospect of increased attendance and of spiritual growth, and I trust it will not be long before St. Mary's will become a self-supporting parish, and allow the Board of Missions and its zealous and efficient Woman's Auxiliary to apply their generous aid to other and more needy portions of the great field.

With sincere thanks for your kind interest in myself and my work, and invoking the Divine blessing on those by whose kind care I have been sustained in it, I remain, very truly and gratefully, your friend and fellow-servant under the Divine Master.

LETTER FROM NORTHERN TEXAS.

April 22d, 1878.

DEAR MISS EMERY: From what you wrote

me I was in hopes to receive only suits of clothes for my boys and dresses for my little girl. Wednesday I received a letter from Mrs. —, New York, saying she had my letter and was trying to fill my request as far as possible. This morning I went to the express office, and was shown a box that was for me, prepaid.

I was completely surprised to see such a large one and to find it free of charge, and the surprise was only increased when its contents were brought to light; there was so much more than I had even hoped for, much less expected.

Such kindness I was totally unprepared for. I told Mrs. — I could not find words to express how great was my debt of gratitude. I could only pray the senders might receive as much pleasure as we derived from the box and its contents. I wish you could be an unseen beholder of the joy and pleasure of a Missionary family when a box like this is received and opened.

LETTER FROM MAINE.

December 7th, 1877.

MY DEAR MISS EMERY: My box came yesterday. I should have notified you of its arrival last night, but we were all too much excited to write, and besides, were taking an inventory of the things. We are greatly pleased with them; if I should attempt to enumerate everything, the list would fill this letter. (N. B. This is *not* hyberbole.) I had a clerical suit, a nice warm ulster, a pair of morocco slippers, a pair of rubber boots (flannel lined), a pair of gloves (lined), a nice scarf, some collars, a set of Hooker, forty-five Prayer Books for distribution (sent by the Bible and Prayer Book Society), and a Church paper has been sent me ever since October.

My wife also fared handsomely, receiving more than I, though my things are probably more costly than hers. She had a nice warm cloak, a new dress and material for another, a large quantity of underclothing, a new cloud, a pair of lined gloves, and a knit jacket. The children were also provided for.

But pen will not describe what we had, and everything of the best. There was also some second-hand clothing for distribution.

It is bitter cold here, and I had been looking for the arrival of the box for a week. Coming from a warmer State I was wholly unprepared for our severe winter, but I trust, God willing, that these new clothes will keep

us comfortable. My wife rejoices, for although she can stay indoors she cannot keep warm. I hope her new underclothing will remedy that.

The thought of having some noble hearts working for us is of itself a great matter, and makes our blood flow through our veins more freely. My field is particularly discouraging, though I am well treated by all the townspeople, even by professed infidels, and they are thick here.

May GOD bless the Woman's Auxiliary, causing it to cheer many a despondent Missionary. Your thankful servant in CHRIST.

LETTER FROM COLORADO.

June 4th, 1878.

DEAR MISS —: As you may see from the date, I am back at my work once more. I arrived here last night; and to-day, to my surprise and delight, I found the long lost box. It came some weeks ago, but in some way the firm overlooked it.

If I thanked you for it when I knew that you were so kind as to start it, how much more must I now. It was so very nice.

To-day I have enjoyed a double pleasure—the moving into our own Clergy house, and the finding and opening of the box. I own that I smile as I see the formidable word I have written—Clergy house—and then look about me. The said Clergy house is the most elegant of log cabins. But its white-washed walls are very clean, and it will serve its purpose I hope. I expect to put on another room soon, and then the stove and kitchen furniture can be banished. For the present, however, I just *imagine* that partitions divide our one room into an extensive suite of apartments. The north-west corner is now the kitchen, *i. e.*, has the cooking-stove, pots, and kettles piled there; next comes the lumber-room, where a half-filled box, covered with cloth, does duty. Bed-chamber, sitting-room, library, study, parlor, etc., complete the circuit. Don't you envy us our quarters?

But for all this I hope to be comfortable. To-day I am very busy, moving in. The patter of rain on the windows (not on the roof, for that is of earth, after the most approved Colorado style) has only increased the comfort of home. And, humble as the cabin is, it is home, really.

Being on the same lot with the chapel, it is very convenient; much more so than before,

when I had to walk some half dozen blocks. But perhaps the chief attraction is the saving. By spending about \$200 on it, a saving of four dollars a week results. And I can talk most grandly of our "Clergy house."

The bedding proves to be of great help in furnishing, and the result of to-day is to make me as happy as a child with a new toy. So, although tired as I am to-night, I want to thank you, and through you, all concerned, both for myself and in the name of the Mission.

LETTERS FROM SALT LAKE.

April 9th, 1878.

MY DEAR MISS EMERY: I write to acknowledge the receipt of your letter of March 8th, and also of the two boxes which were shipped about the same time. They were only three weeks on the way. The robes are very suitable for the Bishop's purpose in travelling, and we are greatly pleased with them.

The things in the boxes for the clothing-room were all of use, even the poorly-made garments for which you apologized. In this community of poor, forlorn people, I can make anything of use. It would touch your heart could you see the thankfulness with which a ragged coat or pair of pants will be received by some poor mother, who will make them over for her little boy, who probably never in his life had so good clothes as those would make for him. You need never send anything here with apologies, provided the things sent are worth the freight.

Although so many things have been sent here this winter, still our clothing-room shelves are nearly empty again. We have a great many who need help among the three hundred children who attend our Sunday-school, and if these could all be thoroughly visited and looked after, as they used to be when we had Miss Pearsall to help us, we should find far greater destitution than we know of now.

July 11th, 1878.

The box about which you wrote me is safely here, and I have unpacked and stored away its contents. They will all be very useful. I have sent some of the sheets and pillow-cases to the hospital, where such things are always needed. The ladies of the Auxiliary have been very generous to us this spring. The shelves of our clothing-room are full, and never looked so comfortably well off before. I feel very grateful to all who have helped.

SPIRIT OF MISSIONS.

BOARD OF MANAGERS.

BISHOP DOANE AND SELWYN COLLEGE.

ON Wednesday, July 17th, a meeting in furtherance of the college which it is proposed to found as a memorial to Bishop Selwyn was held at the National House, Broad Sanctuary, Westminster, the Earl of Powis in the chair. In seconding the motion for a vote of thanks to the chairman, Bishop Doane said:

“But for the fact that I find myself, very much to my regret, the only representative of the American Church present, I should conclude that at this late hour of this warm afternoon, and after so much admirable speaking, I should best discharge the duty expected of me by simply seconding the motion, which, without any urgency of mine, would pass by acclamation. But I should do injustice to the love and reverence of my countrymen and fellow Churchmen for the great Bishop whom we are met to honor if I rested here. It is quite within bounds to say that no Englishman ever set foot on our shores who so impressed the minds and hearts of American Churchmen as Bishop Selwyn did. I cannot lay claim to such life-long personal recollections of the Bishop as many of the speakers have. But I remember that my father brought back from England, thirty-seven years ago, the engraving of Richmond's beautiful picture of the Bishop of New Zealand, which was always among the ‘silent friends’ in his house, and hangs now upon the walls of my own home; and he brought back a more beautiful picture still, which he engraved upon my mind and heart, of the young Missionary Bishop consumed with zeal to give up all for CHRIST—‘straitened until his work could be accomplished’; not ‘about’ as so many of us are, but absorbed and immersed *ἐν τοῖς τοῦ Πατρὸς*. And Selwyn's name from that time on was one of the great names which I was taught to love and reverence along with the name of the great Vicar of Leeds, whose invitation brought my father here to preach at the consecration of his parish

church; and of others, some living, thank God, some fallen asleep. This long ago personal recollection I must claim, because it is mine in a very sacred way. Apart from this, American Churchmen claim a share in Bishop Selwyn as they do in all the great names in religion and literature which England has given to the world.

“Looking from our American standpoint, I can hardly agree that the great Bishop of New Zealand was rewarded or advanced by his appointment to a Diocese at home. Great as he was here, he had won his spurs of Christian knighthood in a harder field. And it is no disparagement of the high distinction of the English Episcopate at home to say that it derived fresh honors from the men whom the Church of England has given to her colonies, some dead, some living still. You will agree with me when I recall the names of Middleton and Heber, and Broughton and Gray, and Inglis and Fulford, and Mountain and Field, and Strachan and the Selwyns (father and son), and Patteson, whose soul went up through those five wounds, under the Southern Cross, to the celestial Crown. In 1871 Bishop Selwyn came to America. I met him in New York just off the ship, and went with him to Baltimore, where he was the honored guest of my venerable uncle, the Bishop of Maryland. He was as fresh and full of life as a boy. His voyage had been simply a recreation to him, for he had not that horror of the sea which some English Bishops seem to have. He threw himself instantly into all our work. The impression given to me by Bishop Selwyn was that of a man in the inmost recesses of whose soul burned a gift far richer than that of Prometheus—two flames, of holy learning and of holy zeal. His learning, moulded, as I have no doubt it may have been, by Hooker's great work, was still more flavored by the

greatest book, the Word of God, in which he was a Christian Apollos, 'mighty in the Scriptures,' wise from the kind of study that men make upon their knees.

"It will illustrate this, and at the same time indicate the fitness of a Missionary college as a memorial of him, if I recall—what I never can forget—a sentence from Bishop Selwyn's speech at the Jubilee Meeting of the Board of Missions in Baltimore in 1871. He was speaking as to the question whether it was worth while to try to save what some people are pleased to call perishing and inferior races. As to the first, he said, all the more need to make hot haste to rescue them before they perish. As to the second, he claimed that not only could the most degraded nations be converted to Christianity, but that a native Ministry could be raised among them. The Cretans, he said, in St. Paul's own account, 'were alway liars, evil beasts, slow bellies,' and yet St. Paul commanded Titus to ordain elders in every Cretan city. And so these 'alway liars' became preachers of the eternal truth, these 'evil beasts' came to lie down with the Lamb of God, and out of these 'slow bellies' flowed 'rivers of living water.' It might be no small part of the power of Selwyn College to train, as England only can train for the Christian Ministry, candidates sent to it from among the natives of heathen lands. And surely a Christian college is the fittest memorial of such wisdom and faith and zeal as his. So much has been said about frugality and simplicity of living as connected with the college that I may venture upon a single illustration of this element in Bishop Selwyn's character, as it came under my own notice. Five years ago I was in the vestry of St. Paul's, where a sermon had been delivered on behalf of the venerable society by the Bishop of Derry; and when those present departed, some one way and some another, I noticed that the last to leave was Bishop Selwyn, and that he went away in true democratic fashion, carrying his robes in his bag, and going on

what my old tutor used to call 'apostolic horses.' I was reminded of this when lately going over Lincoln Cathedral, under the care of its admirable Precentor. Asking the reason for the words in the epitaph on the tomb of the great Bishop Hugh, '*Frugalis Hugonis*,' Precentor Venables told me that once, when this frugal Hugh was going into Salisbury with his effects in a sheepskin wallet tied behind him on his horse's back, the nobles who were with him were so scandalized by his want of state and dignity that they actually cut off the bag, and so deprived him of one of the symbols of his frugality.

"If I may be allowed a few words more I should be glad to protest against the suggestion which has, I believe, been made that Selwyn College should be a sort of appendix to some existing foundation. We are all familiar with the Latin proverb which tells how long a vessel holds the odor with which it is once imbued. I venture to think that a great university, certainly a separate and complete college, is none too large a vessel to be saturated with the memory of this great and holy name. And while Keble and Selwyn Colleges are not to be on the same model, I cannot agree that the men differed, as has been said this afternoon, in that the one was a poet and the other a practical man. For in that dear old language that gives us so much truth and beauty a poet is a creator; and these two men were, in this, alike—and it is a God-like power in man—that each was a creator in his particular sphere. And the colleges that bear their names are sure to be creations of which England shall in all time be proud."

Bishop Doane, in conclusion, said that although the claims upon American Churchmen were so great that they could give but little, he should be happy to undertake the collection of a fund for the endowment of an American scholarship in Selwyn College that should be an added link in the chain, strengthening every day, thank God, which binds the countries and the Churches together.—*The Churchman*.

For Notice of Missionary Meetings, see third page of cover.